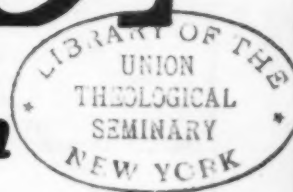


The CHRISTIAN CENTURY

A Journal of Religion



Preaching in an Age of Disillusion

By Halford E. Luccock

Dave Kendall—An Employer with Vision

By L. E. Rothrock

“Put Up or Shut Up” in Missions

An Editorial

Germany's Haunting Debts

By Reinhold Niebuhr

Fifteen Cents a Copy — July 30, 1930 — Four Dollars a Year

The CHRISTIAN CENTURY

July 30, 1930

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT REINHOLD NIEBUHR
LYNN HAROLD HOUGH JOSEPH FORT NEWTON
ALVA W. TAYLOR THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

JOHN RAY EWERS EDWARD SHILLITO
ERNEST THOMAS ERNEST W. MANDEVILLE
CHARLES T. HOLMAN GEORGE B. WINTON
EDGAR DEWITT JONES JOSEPH MYERS
E. TALLMADGE ROOT EDWARD LAIRD MILLS
A. A. HEIST WILLIAM S. ABERNETHY
FRANCIS P. MILLER WILLIAM P. LEMON
JOSEPH MARTIN DAWSON P. O. PHILIP
HUGH J. WILLIAMS T. T. BRUMBAUGH
JOHN R. SCOTFORD JAMES A. GEISSINGER
MARCUS A. SPENCER BRUCE S. WRIGHT
VERNON NASH HAROLD E. FEY

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the Reader's Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial	
Editorial Paragraphs	931
"Put Up or Shut Up" in Missions.....	933
Germany Wrestles with Her Debts (Editorial Correspondence by Reinhold Niebuhr.).....	935
Contributed Articles	
Preaching in an Age of Disillusion, by Halford E. Luccock	937
Kendall—An Employer with Vision, by L. E. Rothrock	940
Verse	
Quest, by George L. Sixbey	936
Books Reviewed	
Death and Renewal, by Poul Bejerre. Reviewed by Raymond Kresensky	941
Books in Brief	942
Correspondence	943
News of the Christian World	
British Table Talk.....	945
Y. M. C. A. Confers with Greek Orthodox Churches	946
Special Correspondence from Chicago.....	947
Roving Glimpses of the New South.....	948
Special Correspondence from Minnesota.....	949
Special Correspondence from Missouri.....	950

The Office Notebook

Another Pulpit! They've increased the number of sermons this time. Apparently preachers like to spend their vacations reading sermons. Something on the order of the busman's holiday. Dr. M. H. Lichliter, pastor of the famous First Congregational church of Columbus, Ohio, opens the issue with a sermon on the weather—a seasonable topic. But this is called "The Weather of the Soul." He is followed by Dr. Mark A. Matthews, of Seattle, on "The Great Foundation." The Pulpit certainly presents all points of view!

Others represented in the same issue whose names will be familiar to practically all Pulpit subscribers are Dr. Frederick F. Shannon, preaching on "Sister Phoebe," and Dr. George A. Buttrick, of the Madison Avenue Presbyterian church, New York city, on "Friends." And those who have followed recent developments within the Episcopal church, especially in connection with the Christian Unity conference in St. George's, New York, will turn with expectation to a sermon by Dr. Thomas F. Opie, of the Church of the Holy Comforter, Burlington, N. C., on "Living Newspapers."

The Pulpit follows its announced policy of bringing to the front the preaching of men not so widely known by including in this issue sermons by Rabbi Victor Emanuel Reichert, of the Rockdale Avenue temple, Cincinnati, on "The God Who Hides His Face;" F. C. Hoggarth, Congregational minister in Great Horton, Bradford, England, on "A Garden Sermon," and Walter H. Smith, of the First Methodist church, Galesburg, Ill., on "Jesus Christ and Evolution."

Not the least interesting thing in an interesting issue is the editor's choice of a book for the month on this basis: "After having carefully read this book, I deliberately pronounce it the absolute worst that a cultivated thinker and fascinating writer can forcibly say about the things that make life worth living." What book do you suppose is being recommended in that fashion?

An obvious misprint in statistics dealing with federal prisons was not corrected in last week's issue until half the edition had been printed. But as it was the increase in the population of state, rather than federal, prisons that made the point of the editorial, and as the statistics concerning state prisons were correct in all copies, it is likely that little harm was done. There has been no important change in the number of federal prisoners in recent years.

Contributors to This Issue

HALFORD E. LUCCOCK, professor of preaching, divinity school, Yale university; author, "Preaching Values in the New Translations of the New Testament," etc.
L. E. ROTHROCK, minister Miles Park Methodist church, Cleveland, O.
RAYMOND KRESENSKY, widely known poet, Algona, Ia.
DONALD A. LOWRIE, Y. M. C. A. secretary, Prague, Czechoslovakia.
REINHOLD NIEBUHR, contributing editor The Christian Century; now traveling in Europe.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVII

CHICAGO, JULY 30, 1930

NUMBER 31

EDITORIAL

BY A vote of 58 to 9 the senate ratified the London naval treaty on July 21. Only one reservation was attached, that sponsored by Senator Norris and approved by the President on the recommendation of Senator Borah, which settles the suspi-

The Naval Treaty Is Ratified

cions of some treaty exponents by specifically denying reservation to any secret understandings not contained in the treaty's text. The temperature in Washington was 103 degrees fahrenheit at the time the senate acted, which probably had its effect in bringing to an end the futile but fluent opposition of Senators Johnson, Moses, Bingham and Hale. As The Christian Century has said before, the ratification of this treaty cannot be regarded as a very long step toward disarmament or world peace. Indeed, unless the public opinion of the country operates effectively, its provisions may be used as a cover by the big navy interests for pushing through congress a scandalous program of new naval construction. The naval battle will be resumed as soon as the next congress convenes, and the permissions granted by this treaty will undoubtedly be used to induce the United States to adopt a naval building program several times as large as that for the present year. Ratification of the treaty will be greeted with the approval of peace workers, however, because of the disastrous psychological effects that would have followed a failure to ratify. Had it proved impossible to induce the United States to agree to a naval reduction as conservative as this, the world would have concluded that this nation meant to use its wealth to precipitate a naval building race of the same sort that ended in the tragedy of 1914.

A Charter of Liberty for East Africa

AFTER long waiting the British government has spoken on the future of East Africa. The papers issued by Lord Passfield, colonial secretary, are to form the basis of discussion for a joint commission of parliament, which will work out a definite scheme of

government. It is reassuring to know that Lord Passfield has come out strongly in support of the recommendations of the Hilton-Young commission, of which Dr. J. H. Oldham, the former secretary of the International missionary council, was a member. Settlers in East Africa are up in arms against the government policy. They represent their case as a fight for constitutional government, and for the rights of the man on the spot. In reality their claim is that native policy shall be decided by them. This the new proposals deny. If the settlers are against the government, such a man as Dr. Alain Locke, of Howard university, Washington, D. C., the first Negro Rhodes scholar at Oxford, has pronounced strongly in favor of the new policy. "Great Britain," he says, "by the successful development of these proposals will be the first to found her national colonial policy squarely upon the most progressive international sanctions as laid down by the covenant of the League of Nations and by the mandates." "This official reaffirmation of trusteeship," he added, "applying it to an important new grouping including one colony, one protectorate, and a mandated territory, allays the serious fears of those who saw in East Africa a critical issue between a reactionary policy of subjugation and exploitation, and the still young and experimental policy of trusteeship, tutelage and humanitarian development." Those in Britain who hope that Africa may be spared the horror of future race conflict will throw all their strength behind the Hilton-Young proposals.

Has Gandhi Won?

IT IS still much too early to predict the final outcome of the nationalist campaign in India. But it is clear that events there are tending toward some sort of an armistice, in which the advantage may lie heavily on the side of Mr. Gandhi. The recent speech by the viceroy, in which the promise of dominion status was again held out; recent interviews given out in London by officials of the India office, in which the futility of trying to govern by force was admitted;

recent actions by the viceroy, in permitting Indian leaders to interview Gandhi and other imprisoned nationalists without the presence of British officials, all point in the direction of some scheme of accommodation. Journalists forecast the terms of this scheme as a general amnesty to be extended all imprisoned nationalists on condition of an ending of the campaign of non-cooperation, this to be followed by the inclusion of a fair representation of nationalist delegates in the October round table conference, and the conference to be left free to work out a plan for the satisfaction of nationalist aspirations without being bound by the proposals of the Simon commission. If these are the terms now being offered Mr. Gandhi, they constitute a remarkable testimony to the effectiveness of his policy. There is, to be sure, danger to the nationalists in the acceptance of such terms. They now have their program of non-violent non-cooperation functioning with tremendous power. Should they call this campaign off, and should the October round table conference dash their expectations, they might find it hard, or even impossible, to bring their movement back to its present pitch of effectiveness. On the other hand, the MacDonald government seems to be honestly desirous of settling the issue on terms which are satisfactory to India. And if the way to dominion status should be opened at London in October, Gandhi, relying on "soul force," would have accomplished the most remarkable political victory in modern history.

The Textile Situation and the Kendall Proposals

SUCH readers as know conditions within the textile industry will find the article describing the policies of Henry P. Kendall, on page 940 of this issue, of unusual interest. Here is one cotton manufacturer, operating large mills in both south and north, who seems actually to be getting somewhere in solving the problems which afflict the textile world. To be sure, students of industrial relations will find much in the Kendall program about which to ask questions. How far can the "stretch out" system—even when disguised under the milder title of "labor spread"—be carried without producing undue fatigue, even when there is consultation between management and workers and a sincere consideration for the human factor? And while the "board of aldermen" who rule the Kendall mill villages undoubtedly represent a decided step in advance over the pure paternalism of most such villages, how far will such a system differ from that of the ordinary "company union"? But when a textile manufacturer is found honestly accomplishing something in bettering working conditions on a large scale, too much theoretical criticism seems out of place. The facts seem to be that Mr. Kendall has publicly assured his workers of their right to join a labor union if and when they desire to do so, and that his record of relations with unions in other enterprises which he controls is a

thoroughly good one. Rather than pick flaws in Mr. Kendall's actual accomplishments, attention should be paid to the reluctance of other textile manufacturers to adopt his proposals. To be sure, the Cotton Textile institute has recommended and a number of manufacturers have agreed to reduce hours to 55 a week on the day and 50 a week on the night shifts. But Mr. Kendall proposed a general 50-hour week, with the elimination of women and children from night work, and "maintenance of wages" or an increase in rates of pay so that a full week's work on the shorter schedule would net a worker the same income that he received from the longer hours. On these vital issues, the Cotton Textile institute and the manufacturers generally have shown slight inclination to follow Mr. Kendall's lead.

The White Man's Dilemma In Egypt

THE nationalist riots, in which nearly a score of persons have been killed outright and several hundreds wounded in Alexandria were a sudden bursting into flame of a long smouldering antipathy toward foreigners and foreign control. On the surface, they were the work of a window-smashing and rock-throwing mob. The direct objects of attack were the shops owned by foreigners, in some cases the persons of the foreigners themselves, and the police force which is in part officered by foreigners. The immediate object sought is the overthrow of the government of King Fuad who, as the nationalists see it, has sold the liberties of his country for British protection, under cover of which he has given an administration directed rather to his own advantage than to the general good. Great Britain has undoubtedly been trying to get out of Egypt, and has succeeded in doing so except in so far as she still holds herself responsible for maintaining order and giving moral and political support to Fuad. But these are large and serious exceptions. Preserving order between the warring factions of an alien people is a task that cannot be performed without exercising the functions of sovereignty, which in turn provokes further resentment and embitters the quarrel which it is designed to suppress; and Fuad has turned out to be such an embarrassing liability that the labor government of Great Britain has long since lost all enthusiasm for supporting him. King Fuad is apparently tottering to his fall, either by forced abdication or by the surrender of his power into the hands of a regency. Then Great Britain will have to make a new arrangement with a less pliant party. "Preserving order" seems a worthy and unselfish aim for a mild and benevolent suzerainty—though of course there is always the control of the Suez canal to be thought of, too—and it is a simple enough matter so long as standing in the background as a vague threat to disturbers of the peace is sufficient. But native peoples, either within an empire or under its protection, are in no mood to be controlled by vague threats this

year. The distant shadow of an avenging sword no longer does the business. The white man's dilemma, then, is simply this: that he must either go in with force adequate to the task and dominate the situation by force of arms, or get out and stay out. There are strong arguments against either course. That is what makes it a real dilemma.

Nolan R. Best Is Dead

AT 59, Nolan Rice Best is dead. The press has recorded his passing as that of the executive secretary of the federation of churches of Baltimore. But those who know American Protestantism know that it was no executive secretary who was laid to rest last week, but one of the most highly endowed journalists who had placed his gifts at the disposal of the church during the present century, yet who found those gifts spurned because he had difficulty in conforming to rigid denominational requirements. The full story behind the retirement of Mr. Best from the editorship of the *Continent*, and later behind the suspension of that paper, will never be known. The chances are that there was nowhere near as much "story" there as has been widely suspected. Mr. Best was editor of the *Continent* from 1910 to 1924. Under his touch that paper, while never radical, came to be regarded as the voice of the more liberal elements in the Presbyterian church. Its position, both theologically and socially, was pretty much in the middle of the road, but it showed a broad tolerance toward all honest Christian effort which made it anathema to the reactionary forces which, in the years following the war, secured a temporary control of the Presbyterian denominational machinery. Like practically all other papers of its class, the *Continent* secured a distinguished physical appearance and contents at the cost of an annual financial deficit. When the Fosdick storm swept the Presbyterians, something happened inside the *Continent* office. Mr. Best, who had supported Dr. Fosdick's presence in a Presbyterian pulpit, resigned. With his resignation the paper seemed to lose distinctiveness and mission, and it soon suspended publication. Mr. Best never found another chance to use his unquestioned journalistic powers in conducting a church paper. His experience is a sufficient commentary on that much debated question, What is the matter with church journalism?

Gutter Politics in Nebraska

BY DECISION of the chief justice of Nebraska that state has been saved from one of the rank-est bits of political chicanery recently attempted. Senator George W. Norris of that state is a candidate for renomination in the republican primaries to be held next month. Readers of this paper do not need to be told that Senator Norris is one of the half

dozen worthiest public servants in Washington. In recent sessions of congress Senator Norris has been particularly useful in blocking various schemes, in connection with Muscle Shoals and other developments, that would have turned over vast power resources to private corporations for ridiculously small sums. As a result, it has been widely predicted that the power interests would move heaven and earth to prevent his return to the senate. Whether or not such interests were behind the recent episode in Nebraska will probably never be known. Certainly the trick that was attempted was as shady a performance as could be conceived. Under the Nebraska law, a candidate defeated in a primary cannot run, even as an independent, in a later election. Also, the names of candidates on primary tickets must stand without other designation. After the legal time limit for the filing of nominations for the coming primary had passed, there reached the secretary of state a petition for the nomination of a second George W. Norris, an unknown youth said to be a clerk in a chain grocery. The secretary of state announced his intention of validating the nomination, thus putting two men named George W. Norris on one ballot, without any means being given the voters of knowing which one they were voting for, or by which the election boards might know which one had received which ballots. Had not the chief justice, at the last possible moment, intervened, Senator Norris would have been forced to withdraw from his party primary in order to run as an independent next November. Judicial intervention has saved the situation, but the voters of Nebraska are likely to use their ballots to show what they think of politics of this kind.

"Put Up or Shut Up" in Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Much of your writing about foreign missions seems to me to be addressed principally to the mission boards, as though they are greatly at fault in their administration, and as though they could change their policies as they please. That seems to me a mistake, to which I would call your attention, without otherwise commenting on your articles. The boards are administrative agencies not only of the church bodies that govern them but more especially of the Christian people who provide the money and the missionaries for this work. The missionaries seem to me to represent quite fairly their supporters. Your writing, to be really effective in a constructive way, ought to be addressed to those whose purposes the boards serve.

Can you not make an appeal that would really reach the people who would change the policies and programs of the boards, calling upon them to come forward and help to make foreign missions what they ought to be? Of course, there ought to be changes in our missionary methods, if for no other reason than for the sake of adaptation to a rapidly changing world. My complaint is simply that most of the folks who have fine theories about what missions ought to be do so very little about it. They talk and write a lot and not much more. In inelegant but forceful language, I suggest that you now tell them to put up or shut up.

Foreign missions are the expression of the devoted purpose of good Christian people who are eager to share their faith and hope with others. The blessing of God has been upon them and their work and the results far exceed anything that the meager, grudging support of the churches justifies us in expecting. Is there any more glorious chapter in the history of the church than that which records the missionary expansion of the Christian religion in the last fifty years? The missionary task—unfinished in its geographical extension and only begun in bringing the spirit and love of Jesus Christ to bear upon all that men think and do—is one that this generation must now carry forward. The boards will be quick to respond to do what their supporters want done. The statements of the Jerusalem council in 1928 are not by any means the last word about missionary policies and programs—the boards shared actively in making those statements—but they seem to be far in advance of the thought and purpose of our churches. Can you not give some real help in bringing the churches up to where the boards already are?

New York City.

A. L. WARNSHUIS.

HERE is the most important letter written by an American missionary executive in recent years. Dr. Warnshuis occupies a position of such importance that any word he might write would command attention. As the American secretary of the International Missionary council, the body which coordinates the work of practically all the Protestant missionary boards of the world, he may be called the chief of staff of American Protestant missions. When he writes with such absolute frankness and directness, his words take on added meaning. Here, in other words, is the G. H. Q. of the Protestant mission world saying exactly what it thinks of the comments on the missionary enterprise which have appeared in *The Christian Century* during recent months. And the comeback of G. H. Q. boils down to this: "Put up or shut up." Heaven be praised for plain, colloquial speech!

To understand the point of Dr. Warnshuis's demand, the reader must recall what has already been said in these pages. In two editorials, one appearing in the issue of March 12 under the title, "Can Christian Missions Be Saved?" and one on June 4, "The Missionary Retreat," a diagnosis was attempted of the present obvious slowing down in the tempo and effectiveness of the Christian missionary enterprise, with some suggestions as to ways by which the condition might be remedied. The principal points in this diagnosis have been two:

1. It has been said that, with the exception of the work of a few notable individuals, like Kagawa, or a few notable institutions, the Christian missionary enterprise is not today influencing the thought of mission lands as it did a few years ago. The reason for this diminution of influence was found in the tremendous political and social issues, amounting to revolution, which engross the attention of the nationals of mission lands, and the growing belief of these nationals that Christianity has no message or other contribution which is vital for the pursuit of their present major interests.

2. It has been said that mission fields are weighted down with representations of Christianity which are

so reactionary, both theologically and socially, that they afflict the whole Christian movement with hesitation, while they destroy hope of future influence by identifying Christianity, in the minds of thinking nationals, with impossible intellectual attitudes.

To deal with these two general conditions, the suggestion has been made that the mission boards of churches with a modern theological and social outlook combine to foster a united missionary enterprise of sufficient power and distinctiveness to impress the thoughtful portions of the non-Christian world. "If they (the boards) will unite to promote an enterprise liberal in theology, progressive in social outlook, and free from the control of the past in method and organization, they can produce within half a dozen years a new order of missions adapted to a new world, and capable of drawing out from the more progressive minded churches a new allegiance. . . . While the missionary enterprise, under the control of the denominational boards, remains divided, hesitant, and seeking to accomplish the impossible end of retaining the sympathy of the intensely stirred people of mission lands while not disturbing the conservatism of denominations, boards and missionaries, the sort of work that will result cannot command any large loyalty from thoughtful Christians. It is too stereotyped, too much beside the mark, to count in a revolutionary period. Therefore, the question to be asked of the mission boards, when they protest their concern for the enterprise in their keeping, is whether they are ready to get together in a genuinely united endeavor, declare their own freedom and that of their missionaries, and launch out on an uncharted sea."

Dr. Warnshuis says that this question should not be addressed to the mission boards at all. The trouble, he holds, is not with the boards. The trouble is with the churches, the congregations and the Christians behind the boards. It is the failure of churches, congregations and Christians to make clear their desire for a different sort of missionary enterprise that is responsible for the stereotyped and hesitant enterprise that now exists.

The *Christian Century* believes that Dr. Warnshuis is right. He stands where he can watch what is going on inside the mission boards more constantly and clearly than any other person in America. If he believes that the reluctance of the boards to get together or to adopt bold policies grows out of their fear of the timidity of the churches behind them, he has more experience on which to base that belief than any other church executive. We therefore accept it as a fact that the missionary societies are temporizing with a desperate situation because they believe that they have temporizing churches and Christians behind them.

Perhaps they are right. Perhaps a majority of the churches and congregations of America want a safe-and-sane, stick-to-the-good-old-ways sort of missionary movement. Perhaps a majority of American Christians are content to have things go along about as they will, provided they don't get too different

from what they have been. But not all congregations, not all Christians, are content with the Christian missionary enterprise as it has been during the last few years! Scattered all over the country there are churches and individual Christians who have a vivid enough sense of present world realities to understand and respond when a call is made for the spreading of a type of Christianity that can join a revolution. And it is to these churches and Christians, says Dr. Warnshuis, that the appeal should be made.

Very well! Let these words carry that appeal. It is an appeal directed to every Christian pastor, to every devoted Christian layman and laywoman in America. What kind of Christian missions are *you* ready to support? When Dr. Warnshuis, and all the other important leaders of the missionary cause, talk about "sharing," what sort of Christianity do you want to share? A Christianity that represents intellectual and theological obscurantism; that represents a church divided into meaningless and competing sects; that represents a financial imperialism, with the hand that writes the pay-check laying down the church policy? That sort of Christianity is being shown on every mission field today, and Dr. Warnshuis says that it is useless to appeal to the mission boards to change the situation.

If this is *not* the kind of Christianity which our readers wish to share with those of other lands, it is time, as Dr. Warnshuis points out, for them to make their desires clear. How can they do this? Obviously, the first step must be by ceasing to appear to approve a program which is tolerated rather than approved. If the boards are going to take it for granted that present policies are satisfactory as long as financial support continues, then the blind, blanket support of the past must be ended. But immediately there must follow a second, and positive, step. The congregation or Christian that withdraws blanket approval from the old program must find or develop types of Christian sharing across racial and national lines which deserve support. Into these definite enterprises there must be sent the full strength of the congregation's or individual's devotion to the establishment of a Christian world order.

Can this be done?

Of course it can be done. It can be done by the intelligent Christian, who determines for himself what the marks of a contemporary progressive Christian enterprise in a non-Christian land would be, and then seeks, by study of the programs of all the enterprises now being conducted under Christian auspices, or by study of the proposals made for enterprises about to be launched, to select those through which he feels it most fitting to project his influence. Or it can be done by those well-equipped survey organizations, such as the Institute of social and religious research, or the research department of the Federal council, which could perfect a method for passing on the effectiveness of mission enterprises and reporting to those who are considering the proffering of support.

A few years ago the General Medical board started out to grapple with the world's disease. It made up its mind to secure, as a first step, dependable information as to what institutions already functioning were doing or could do work that deserved encouragement and support. It secured that information. It thereupon indicated the places where it meant to throw in its support. The present program of the General Medical board, which is probably the most intelligent piece of international philanthropy now in existence, is the result. It is equally possible for progressive churches, congregations and Christians, if they are determined to share with others only a kind of Christianity that truly and adequately represents them, to find persons and institutions and enterprises on the mission field which merit their support.

Dr. Warnshuis has rendered a genuine service by making the issue in missions clear. Will the forward-looking congregations and Christians, having faith in the large part which a free gospel can play in the re-making of the world, respond? It is indeed time for them to "put up or shut up."

Germany Wrestles with Her Debts

[EDITORIAL CORRESPONDENCE]

Berlin, July 1.

MY COMPANION on board ship assured me that the Young plan had permanently settled the reparation problem and had made the annual payments, which Germany must pay the allies, so imperceptible that nothing would ever be heard of the problem again. Unfortunately, my shipboard companion does not read German and he is therefore enjoying his holiday in Germany without realizing that the German papers are at present carrying news of only two matters, the evacuation of the Rhine by the French troops and the new income tax law, which the government has presented to cover a deficit of some hundred million dollars in its budget. The evacuation of the Rhine, which was completed on June 30, was accompanied by the ringing of church bells all over Germany. I imagine that it will hardly be noticed in the newspapers of the "allied and associated powers," proving once more that it is easier for the victors to forget a war than the vanquished. All the newspapers carry articles from prominent men in the occupied area who give their reminiscences on the twelve years of occupation and try to describe the emotion of elation and relief which fills the hearts of the people along the Rhine as the French troops march off and the German flags are run up on the government buildings. Incidentally, one of the Berlin papers carries a cable of congratulation from our own General Allen who, since he commanded our troops of occupation in Coblenz until they were with-

drawn at the beginning of the Harding administration, has never ceased to express his sympathy for the people of the occupied territory.

The news from the Rhine does not gain half as much space, however, as the government taxation plans. The importance which is attached to the raising of an additional hundred million dollars for the purpose of covering a fiscal deficit ought to be of interest to the American people, whose taxation burdens are so light that they have just watched the senate override a presidential veto of a hundred million dollar raid upon the treasury on the part of the Spanish-American war veterans with comparative equanimity, and who have for years been accustomed to the miracle of an annual treasury surplus and a subsequent tax reduction.

The deficit in the German treasury was caused by the tremendous demands made upon the unemployment insurance budget by an army of unemployed, which numbered three million during the winter and now stands at slightly less than two millions. Since we have no unemployment insurance in America, it may seem strange to Americans that such insurance is taken for granted here even though the task of meeting its demands produces one governmental crisis after another. A big employer of labor in Berlin, who recently visited America, said that the absence of such insurance in our country was to him a mark of social callousness and political immaturity.

It was the unemployment problem which unhorsed the government of the former Chancellor Mueller, in which socialists and democratic parties cooperated, but which finally lost the support of that part of the German peoples' party—the party of Stresemann—which represents the heavy industries of steel and coal. The same problem led to the resignation of the finance minister in the new government, in which the Catholic party furnishes the chancellor. No one seemed to want the politically thankless task of squeezing the extra hundred million dollars out of the pockets of the German electors. A courageous man was finally found and the general hubbub in the papers at the present time concerns his program; and no wonder, for every pocket seems to be affected.

A cursory analysis of the new German plans may help our favored people to estimate their privilege by comparison with the burdens of others. First of all, the program calls for an additional tax of $2\frac{1}{2}$ per cent on the income of government employees who receive more than \$900 per year. This tax will yield \$33,000,000. An increase in the income tax on all incomes over \$2,000 will yield another \$15,000,000. Bachelors and bachelor maids without family responsibility are taxed 10 per cent extra under the new law and the expected increase is \$27,000,000. It may be surprising that this tax affects more than half of all income taxpayers—5,100,000 to be exact. I read this item, reflected on the one-half of one per cent income tax I paid last year, calculated my income tax bill if I lived in Germany, and struggled through to a heroic conviction that this tax represents a just

discrimination. Whether the conviction would have come as readily had the situation which confronted me been real rather than hypothetical may be left to the cynical reader.

An increased cigarette tax is expected to yield a paltry twelve million dollars and the rest of the hundred million is to be found through promised governmental economies. It must be added that the real deficit was considerably more than a hundred million, was in fact something between \$150,000,000 and \$175,000,000, but some fifty million of this amount comes out of industry itself, which is expected to pay an additional 1 per cent toward the cost of unemployment insurance.

The new tax law has not yet passed parliament but it is generally assumed that it will, with a few amendments, not because it is very much better than the previous abortive plan but simply because the nation has gradually realized that heroic efforts must be made to balance the budget.

When it is remembered that this comparatively small sum of money, which is thus agitating the whole political life of Germany, is considerably less than half of the reparation payment, it may be possible to understand why in German phraseology the word "tribute" has completely supplanted the word "reparations," and why the former president of the Reichsbank, Dr. Schacht, who refused to give his signature to the final Young plan, is a hero in the eyes of many. It will also be understood why the German taxpayer vents his spleen not so much upon France and England, whose taxpayers bear almost as heavy tax burdens as himself, but upon America, which he regards as the ultimate beneficiary of all this "tribute money."

It will not be such a pleasant summer for us tourists in Europe this year. The new tariff has given Frenchmen and Germans alike a new justification and pretext for expressing their sometimes unexpressed but never absent scorn for the nation across the water, which insists on vast payments and then erects tariff barriers against the nations who are expected to pay her. Perhaps it is this general distemper with America rather than any overt actions of tourists which prompted this news item in a Berlin paper last week: "The new exposition of fine art is being thoroughly enjoyed by many lovers of art whose appreciation is, however, partly dampened by the fact that an army of American tourists descend upon the exposition hall each day, fingering everything and disturbing the reverent silence of art lovers by their loud talking and foolish questions."

REINHOLD NIEBUHR.

Quest

WHY dost thou vainly strive to touch the god
Whose altar-fires thy sacrifice consume?
'Tis truth in the cathedral of thy heart
Whose taper-glows thy soul's high vaults illumine.
GEORGE L. SIXBEY.

Preaching in an Age of Disillusion

By Halford E. Luccock

PREACHING cannot be done in a vacuum. Of course, some preaching is done in a vacuum which has no connection with the outside world. A wise old lady, a parishioner of Moncure D. Conway in his first pastorate, once said to him, "Brother Conway, you seem to be preaching to the moon." Sometimes I am tempted to think that the moon must be a very well evangelized planet. Yet our commission does not read, "Go ye into all the moon and preach the gospel." And preaching in a vacuum, while it may be easy, is not really preaching at all. It is a variety of vocal gymnastics.

The background which I have in mind might be described in the word "disillusion." It is the general feeling that a great many things which once thrilled and aroused enthusiasm and easy acceptance have, for a great many people, become exhausted. The mood is not that of cynicism so much as apathy. The words of Henry van Dyke, first spoken more than twenty years ago, seem even more true today than then. He said, "A fitting coat-of-arms for our time would be a question mark rampant over two bishops dormant, with the motto—Query."

Not Disillusioned, but Complacent

When we call this a time of disillusion, we remember that no one adjective can be stretched to cover the earth. It is bound to crack somewhere before it gets around. Indeed, we could find much basis for describing our time in terms of the exact opposite of disillusion. In one sense, the opposite of disillusion is complacency. There are many aspects of our time which would give us ground for calling this a time of complacency. There is a widespread satisfaction with the status quo, especially in politics and economics, so that inertia has almost become a national ideal. That complacency sets over us somewhat like the vast ice sheets which geologists tell us covered North America, and which held everything solid and static. In another sense we might call ours a time of enthusiasm. Nothing is more commented upon by visitors from Europe, especially if they spend much time at our weekly luncheon clubs, than our marvelous American enthusiasm. Yet only the blind could disregard the evidence of much moral and spiritual earnestness.

Yet we cannot leave out of the picture a popular and widespread mood, a listless feeling ranging all the way from indifference to discouragement and despair. Multitudes have lost their hold on things to which they once clung; the frosting has been knocked off of life for many; buoyancy has been replaced by emptiness or bitterness. It is no doubt a mood not strongly felt in the average congregation. Indeed, our greatest danger is that in many congregations it is not felt at all. But to disregard it would be like a physician trying to prescribe for a disease which he did not recognize.

H. G. Wells has a moving story of a man in a room of a supposedly haunted house, in which there is a cumulative effect of terror in the blinking out of several candles in the room—one by one. That is a rather fair picture of the feeling of large numbers of people; one by one the hopes and faiths which have given life and warmth have been snuffed out or dimmed.

This disillusion is of many sorts and has many causes.

1. It is well to remember that much of the loudly expressed feeling of disillusion is a good deal of a pose. There are not many things which bring a more delightful emotional titillation than the expression of a bold, bad cynicism. This gives to some that sense of sophistication which is the chief end of man, according to the very much "shorter catechism" of many today. But even as a pose, recognizing it as such, it is important as evidence of a popular mood.

2. Of this present day disillusion which many people feel, much is a distinct moral and spiritual asset for which we ought to get down on our knees and thank heaven fasting. For part of the disillusion we have is a very wholesome bankruptcy of superficial and complacent optimisms which made the 19th and early 20th centuries utterly blind to malignant forces at work under their very eyes. Seventy-five years ago at the time of the opening of the Crystal palace exhibition in London, when many superficial thinkers were expecting the millennium to come tearing around the corner at any moment as a result of a kind of automatic progress, one wise man said, "We have too many people who are liable to mistake the Crystal palace for the kingdom of God." That is just what we have been doing on a large scale.

I came across, the other day, this statement in a book published in 1905, "The New Internationalism," by Harold Bolce: "The dollar is rapidly supplanting the cross as a force for international peace." That is the kind of twaddle that multitudes were thinking and talking before the war. After the last fifteen years we are not so likely to believe that kind of a gospel. We are in a more savage and realistic mood, the sanity and moral health of which are well expressed by G. K. Chesterton:

The men who worked for England,
They have their graves at home,
The bees and birds of England
About the Cross may roam.

The men who fought for England
Follow a falling star,
Alas, alas, for England!
They have their graves afar.

The men who rule in England
In stately conclave met,
Alas, alas, for England!
They have no graves as yet.

That kind of disillusion is the Christian preacher's opportunity.

3. Much more of this mood is of another nature—the weakening or loss of a noble and sustaining faith. When a man reels back from a great faith, he usually drops into one of three things, or all of them together—into despair, into superstition, or into a grouch. We have had a good deal of all three; of sincere despair in the weary feeling that life's problems are insoluble; in the flowering of many superstitious cults, and in the sullen grouch reflected in cynical contempt, whose only language is a sneer.

Reasons for Disillusionment

Take a swift glance over the landscape at only two or three of the many reasons for current disillusion.

1. An exclusive devotion to scientific method ends almost inevitably in a kind of intellectual disillusion. Take only one picture of the resulting void, in the words of Albert Edward Wiggam: "The universe stands revealed at last in all its giant nakedness as a mere machine without sympathy or purpose. Man is found to be a brother not only to the brute but to the clod and crystal. He sweeps for a brief moment round his little orbit and passes into the trackless void with the same mechanical precision as the stars."

Another tells us that "man is an accident." Everett Dean Martin says that "Religion is primarily a defense mechanism"; while Dr. J. B. Watson tells us that "the soul, consciousness, God and immortality are merely mistakes of the older psychology." A mere outsider might think that even an exposed and defunct science which has four such mistakes to its credit might be worthy of, at least, a modest stone at its grave, possibly even a wreath or a spray of lilies. At any rate, in such an exclusive devotion to "naturalism" we have, to use Emily Dickinson's fine phrase, "lost the face that made existence home."

2. Both the cause and effect of disillusion are the bankruptcy of moral standards of so vocal an element, whether it is large or not, of the population today. That bankruptcy is well expressed in the words which F. Scott Fitzgerald puts into the mouth of one of his characters: "Life is a muddle. It is a football game with everyone offside and the referee chased off the field." That is exactly what many have made it—that class described by Irving Babbitt as "epileptic bohemians." All the rules are suspended and the referee, in the shape of a moral order, has been chased off the field.

The Cult of a Sneer

3. It is natural that for many a cold refuge is found in cynicism which questions the reality of moral and spiritual values. We have a whole school of literature, or, at least, a school of reading matter, which is nothing but the cult of a sneer. We have a school of biography which might well be called the "Three Jeers for Anybody" school of biography. The practitioners of this art seize upon any outstanding figure in history and say, "We will do him over in the mod-

ern manner. Let us make a man in our own image!" So they carve a statue, using mud as the medium. We have an obsession for flippancy, characteristic of every age of wits, which centers its attack on what is called dullness. When we examine the matter, "dullness" turns out to be anything which is neither an epigram nor an epithet. Large numbers among us are living on an intellectual diet of "wisecracks." Our major prophets are minor jokesters.

There is to be found great promise and opportunity for the Christian religion in what is one of the most depressing aspects of life as it is reflected in current literature, especially fiction. That opportunity is in the sense of frustration; in the feeling of pointlessness, of baffled futility which is so common a mark of the novels that drop hourly from the press. These novelists have almost become a school called "the Futilitarians." I do not have in mind necessarily the "life is hell" school of fiction, those novels which flourish so luxuriantly about us—novels that begin with a headache and end with a yawn. I have in mind rather a whole range of sincere novels, such as "The Grandmothers," by Glenway Westcott, to mention only one, in which there is the strong feeling that life is meaningless and futile.

The Promise of Futility

The sense of futility may seem to be a very unpromising beginning for the preaching of the Christian evangel. Yet is there not real truth in the suggestion that the bitter sense of the futility of life, or, at least, a questioning of the value of life, may have for our time many of the emotional and religious values of the old-fashioned conviction of sin? That conviction is almost wholly absent from our life. We still sing at missionary gatherings:

The sons of earth are rising
To penitential tears;

but we may look about us and ask, Where? That feeling of humility and repentance is the one thing most conspicuously absent from the 20th century scene. Yet in this mood expressed in so many novels there is the sincere admission that there is something terribly lacking in life as millions are leading it. Without in the least intending it, the novelist is preaching the everlasting gospel; that it is religion which gives meaning to life. That pessimistic feeling of futility is an authentic diagnosis of need. We have on a large scale what is a very real element in religious behavior—the sense of frustration. This breaks down complacency and pride, and opens the way, not for another diagnosis, but for a cure. The pessimism of the playwright and the novelist is the opportunity of the preacher.

II

How shall we apply a cure for this sickness of the mind and soul? Any gospel to do that must be a stout affair. You will never change that kind of a mood by blowing on a penny whistle. Our message must be deep enough to go down to the center of the

July 3
unive
the w
Good
myste
"We
there
any
Ye
the cl
fully
brillia
of ex
so mu
or an
Th
the fi
of an
a dec
gram
being
of a
churc
cept t
churc
honor
on ea
that
bles t
the p
They
some
1.
ing F
life a
renew
the re
New
but g
Chris
edito
It wa
Some
dwelt
news.
has b
dled
Chris
as a
W
save
throu
2.
age a
of ex
well
tells
fathe
He d
"Isn"

universe; strong enough to face the ugliest facts in the world. Those are striking words with which Dr. Goodspeed translates Paul's sentence, "Great is the mystery of godliness." Dr. Goodspeed translates it, "We have a profound religion." If we do not start there, there is no use to start at all. We will not get anywhere today.

Yet one of the very disturbing things in the life of the church today is that in a time which calls so wistfully for great preaching—not great in the sense of brilliance or eloquence, but great in the deeper sense of experience and the utterance of realities—there is so much dependence on quack substitutes of one sort or another.

There is no need to enlarge on the uselessness of the frantic optimism which seeks to find in externals of any kind the power to be a redemptive agency for a deep-seated sickness of soul. The elaborate program of stunts and tricks to which many churches are being subjected has not even the virtue of the magic of a pagan witch-doctor. We find over the land churches named after every saint in the calendar except the one saint after whom we might expect some churches logically to be named—Saint Phineas, in honor of Phineas T. Barnum, the greatest showman on earth. For they are the spiritual descendants of that resourceful genius. That opportunism resembles the group of impotent folk who gathered around the pool of Bethesda waiting for the water to bubble. They hoped in the disturbance of the pool to find something into which they could jump and be saved.

No Salvation by Editorials

1. As at Bethesda, it is only the advent of the living Person, Jesus Christ, into the very midst of our life and message, which will ever bring healing and renewal to the mind and heart of our time. We need the recovery or the retention of what is so clear in the New Testament, that the gospel is not good advice, but good news! It should never be forgotten that Christianity did not come into the world through the editorial page; it came in through the news columns. It was a *news* event—front page, stop-the-press news! Something happened. "The Word became flesh and dwelt among us." The gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become mere editorial Christianity, it has evaporated into a cloud as vague as a Newfoundland fog.

We cannot save the world with advice. *We* cannot save the world with anything. It is only God acting through an event in time who has saved the world.

2. Nothing will be convincing to a disillusioned age accustomed to realistic thinking except a gospel of experience. Mr. H. W. Van Loon has put very well the mood of multitudes today in an incident he tells in the last chapter of his book, "America." A father is showing a watch to his four-year-old boy. He dangles it before the eyes of the boy and says, "Isn't it pretty?" The boy thrusts out a hand to

grab the watch and says, "Give it to me. I want to see if it really keeps time."

Most minds today are not to be dazzled by prettiness—they want to know whether our faith works! The only preaching that will count for anything is that which resembles the demonstration of Galileo on that red letter day in the world's history when he trudged to the top of the leaning tower of Pisa and dropped down his iron and wooden balls together to demonstrate the truth of what he was saying. When we say that our faith must be capable of being demonstrated in experience, we mean an experience that is not merely subjectively satisfying and enjoyable, but objectively creative. In other words, our lives must demonstrate that living on the assumptions of Jesus actually makes for the integration and energizing of life and works out for social enrichment.

Glorified Lollypops

3. Finally, as a part of the experimental demonstration our gospel must have a vital energy in action against the powerful anti-Christian forces at work in the world. This energy must be manifested to a degree which is at present little dreamt of in large sections of a contented and complacent church. We will have nothing whatever for a disillusioned time, if our Christianity is only a decent formula wherewith to embellish a comfortable life. A large amount of the indifference to Christianity today is due not so much to questioning the facts of faith as because the whole thing is in multitudes who profess it so harmless, timid and tame.

Joseph Fort Newton has said that this kind of conventional Christianity is "a kind of glorified lollypop." Many preachers furnish to the world the unpropitious spectacle of a mild-mannered gentleman trying to persuade a docile company of people to be still more docile. That is a long way from the business of Jesus. It is just as long a way from getting any grip on life.

It was when Christianity was in the catacombs as a despised and feared minority that it had its most glorious period in history. When it stopped being the faith of a minority, so deadly in earnest that they had to live underground, and became the superficial and conventional faith of a majority, the church lost its distinctly Jesus-like character. Then began a series of accommodations, the heritage of which rendered it almost powerless in the face of war, of social waste, of individual exploitation and personal ostentation, of all the elements in our civilization in fact which rendered it definitely anti-Christian. Our most urgent task is not the extension of Christianity as a conventional majority faith; it is rather the preservation of its essential Christian quality and purpose, the preservation of the power to look at the world with realistic eyes, see where our ways of life deny the validity of Christ, and then to fling ourselves against those pagan forces. It would cost terribly! It will lead us along the way of the cross. But where else could a road with Jesus lead?

Kendall—An Employer with Vision

By L. E. Rothrock

LET us lift the cotton textile industry from the class of long-hour, low-wage industries! Let us seek the path of cooperation within the industry as the road to solution of our problems! Let us put our own house in order! Let us eliminate women and minors from the night shift! Let us cure the periodic overproduction which burdens our industry, by a long-time, voluntarily-accepted program of permanent reduction of working hours!"

Strong, clear, common-sense declarations these—not from a theorist but from a textile manufacturer, an owner of mills north and south. The words have stirred the cotton textile industry. They have galvanized other manufacturers to constructive expressions. They have provoked some to wrath, others to bitterness, many to sober, straight thinking. The net result has been the creation, within this oldest of American industries and with the possible exception of bituminous coal the most chaotic, of an atmosphere of frankness; the solidification of opinion that something constructive must be done, and that right early.

A Disciple of Frederick Taylor

Henry P. Kendall, the man whose words have reverberated from textile Maine to textile Alabama, is the son of a Congregationalist minister. Facing the world as a senior at Amherst with ambitions divided between teaching and engineering, he entered business. He was one of the earliest disciples of Frederick W. Taylor, the father of scientific management, whose philosophy thirty years ago was so thoroughly misunderstood that bills were introduced into congress enjoining purchase of government supplies from any company using a stop-watch. Kendall made some highly successful applications of Taylor principles to the printing industry, thereby gaining considerable of a reputation as a doctor of sick industry, and was asked by men financially involved in an insolvent "shoddy" mill in Walpole, Massachusetts, to see what might be salvaged from this failing enterprise. The insolvent shoddy mill thus became the foundation unit of the present Kendall company, which operates nine plants in six states, employs between four and five thousand people, and is one of the few integrated enterprises in the disjointed textile industry.

The company's operations begin with the cotton seed. It helps promote the raising of cotton of improved staple by distributing pedigreed seed to farmers and by paying a premium for the better cotton raised from the selected seed. Its southern mills produce cloth "in the grey." Its northern finishing plants carry through processing of the grey goods, delivering them to fabricating plants within the company, which make, out of the cloth as raw material, hundreds of articles such as surgical dressings, cheese-cloth, crinoline, tea bags, filter bags and a complete assortment of surgical goods sold through retail stores

under the trademarks of Bauer & Black, a Chicago house which is part of the Kendall company, and to hospitals and dry goods stores as "Curity" products.

A Successful Enterprise

The Kendall enterprise has been successful. It has been able, through its vertical integration and because it controls its own marketing and merchandising, to keep its mills running without interruption. Deliberately, the total production of the southern Kendall grey goods mills is kept 15 per cent under the requirements of the company's fabricating divisions. Southern papers recently have editorialized extensively on the Kendall contributions to stabilization of employment in the communities where it operates. Continuity of employment has not been the company's only stabilizing contribution.

Mr. Kendall's social vision is a marked characteristic of his management. In his southern mill villages, living conditions have been bettered under the Kendall management. Sewers have been laid. Bathrooms have been put into every mill house. Houses are repainted on a planned schedule. Administration of village affairs has been passed to operatives who, in each village, elect a mayor and a board of aldermen, one alderman to each village block. Being close to their neighbors, the aldermen really know conditions. Is there bootlegging? The aldermen know about it immediately; the purchaser is warned. If he disregards the warning, he will be dealt with more firmly by his fellows who sit in the aldermanic chamber. They conceive of moral standards as being of extreme practical importance to the village. The standards of the Kendall villages gradually have been raised to such a degree that people who habitually indulge their desire for liquor or for other vices, simply are not made to feel at home. Thus Kendall villages have gained a reputation for high moral standards as well as for their physical advantages. When new houses are built, the plans are varied in each house, so that the façade of a village street is broken as to line and form. In building an addition to one village recently, by order of Mr. Kendall, the fine pecan trees on the plot were virtually all left standing and the twisting and turning of street lines necessary to preserve the trees now gives the effect of houses having grown among the trees.

A "Doer" Rather Than a "Sayer"

Such is part of the background from which Henry P. Kendall addresses himself to the problems of the textile industry. His deeds have spoken as effectively as his words. Not that they have lacked vitality, but Kendall by nature is a "doer" rather than a "sayer." When he speaks, therefore, the form is subordinate to the thought. His frankness is so complete that, in itself, it has acted like a tonic on the thinking within

the industry, and the last convention of the National association of cotton manufacturers was carried on in the spirit of spade-calling and frankness, with Eben Whitman of William Whitman company, New York, denouncing night operations, and Donald Comer of Avondale mills, Alabama, calling from the deep south for more social consciousness. The convention was brought to a close by an address by Mr. Kendall in which he presented a new ten commandments for the textile industry:

1. Thou shalt seek understanding of the industry's history; the basic causes of its troubles and problems.
2. Thou shalt think straight, face issues, and speak plain common sense.
3. Thou shalt lift the industry out of the long-hour, low-wage class, for by so doing, the gap between production and demand will be narrowed and the move will be in harmony with the trend of social betterment.
4. Thou shalt maintain earnings of employes, for the law of industrial prosperity is the maintenance of purchasing power.
5. Thou shalt exalt competency of management before all else, and welcome young red blood into the industry, to do things, not the way they always have been done but in the one best way.
6. Thou shalt compete in creativeness, rather than on price alone, for research is today the gateway to survival and leadership.
7. Thou shalt integrate functions, for profit today is the sum total of economies and it is uneconomical to operate on the present disjointed basis.
8. Thou shalt practice team-work and not leave all the co-operation to the other fellow.
9. Thou shalt exalt aggressive, far-seeing, commonsense, courageous leadership.
10. Thou shalt take up the trumpet, and spend money to replace the passive indifference and ill will which now obsess the mind of the public, with active good will.

Mr. Kendall's emergence as a spokesman for textile cooperation and common-sense came in November, 1929, when he recommended to President Hoover that the time had arrived for vigorous leadership within the industry. He proposed a plan: Permanent voluntary reduction of hours of work to not more than fifty hours on the day run and fifty on the night run; the gradual elimination of women and minors from night operations, and maintenance of wages. President Hoover called a conference in Washington. Out of that conference, which was followed up by the Cotton-Textile institute, has come what has been called by observers a constructive first step, namely, voluntary acceptance by 75 per cent of the looms and spindles of a maximum of fifty-five hours weekly for the day shift and fifty for the night run. By this step voluntary agreement within the industry has been proved feasible.

Cooperation Within Textiles

Kendall has stressed voluntary cooperation, declaring that the industry must face as its crucial issue whether it will put its own house in order or yield to coercive force from outside. His fifty-fifty plan was endorsed by William Green, president of the American federation of labor, and by Thomas F. McMahon, president of the United Textile workers. Labor

papers have hailed Kendall's pronouncement as light breaking from within the industry.

Mr. Kendall's career reveals him as an eminently practical individual. His mind has formed the habit of traveling in straight lines. "The British textile people export over 60 per cent of their product," he has pointed out. "Their problems, therefore, are beyond their control. The United States exports only 7 per cent of its production of cotton goods; therefore, it can control its destiny." Mr. Kendall does not blink the fact that the diffusive nature of textiles, produced in some 1,400 unit plants, with many mills exercising no control over their marketing and having very little experience of the validity, in practice, of the new economic doctrine of high wages, makes reform from within a large-sized order. But to his recognition of the difficulties he brings a clear perception of the alternatives—disruption, low earnings on mill capital, under-standard purchasing power of mill workers, demoralized prices.

His pleas have been based solidly on economic facts and principles. His own work as a manufacturer has shown a definite social consciousness. He has stated the goal of industry as a larger life for all the men and women within the circle of industrial influence. Those who know him best say that one of his dominant characteristics is an uncannily swift perception of the essentials of human situations. At Amherst his record of speed for a fifteen-yard dash remains unbroken after over thirty years. This speed on the "get-away" meant that in football he started so fast when signals gave him the ball, that interference had to be specially coached in order to keep ahead of him.

The textile industry admits the soundness of the Kendall proposals; the trouble lies in the way in which Kendall, as a ball-carrier, seems to get away ahead of the field!

B O O K S

A Way of Life

DEATH AND RENEWAL. By Poul Bejerre. Translated from the Swedish by I. Von Tell. The Macmillan Company, \$3.00.

THIS is a book for meditation, a Bible in itself. The author expresses himself in the language of poetry. The typography of the book makes it appear as a book of poems. Such inspirational writing can not be followed through scientific reasoning; the author maintains that his ideas (they could hardly be called theories) are only grasped through spiritual understanding. Thus the reader must take each paragraph and muse over it. There are countless sentences the thought of which makes them quotable—things to use in sermons or paste on the wall over your desk. It is truly a new Bible.

But the numerous quotations do not make the book the revelation it is. The author reveals a new way of life and the theme of death and renewal develops from page to page. A way of life can not be discovered through any haphazard reading—or living. Life is so complex and manifests itself in so

many diverse ways that no platitudes or stereotyped theories are going to prove a way through it.

To the man who is being constantly hurt by the materialism, superficiality, and hypocrisy of modern Christianity, here is a new way. To the man who is broken by industrialism and an industrial society that kills the individual, to the man who has witnessed the physical and mental hell of war with the accompanying false patriotism, and to the man who has at times thought on death—here is a new way of life. To cover all the problems of a day takes unlimited grasp, but the author has undertaken that much. Any idea of life that did not take into consideration industrialism, war, social questions, and the problems of religion—insincerity, traditionalism and the conflict with science—would be no way of life.

"Death and renewal" might be called the theme of life, the way. God is neither dead nor living. "God is the rhythm of death and renewal, in its beginning, its end and its every least inflection." Just as the stars move regularly through their orbits and we have the circuit of night and day, and the seasons, so man moves through the rhythms of life. There are moments of deep depression which are death, and moments of ecstasy which are renewal. But the moments of depression are God's and God; for, just as the night of unconscious sleeping brings renewal, so the moments of depression bring renewal.

When life becomes mechanized in its routine and habits, the soul becomes fixed and "fixation in its form is death." If the soul is not in communion and union with others, it disintegrates. Yet the individual must seek the moments of solitude for renewal that he may better live in communion with men. War is death, and power kills itself; these disintegrate. There is no renewal through war, although sacrifice is holy.

RAYMOND KRESENSKY.

Books in Brief

ESSAYS IN PHILOSOPHY, by *Seventeen Doctors of Philosophy of the University of Chicago*. Edited by T. V. Smith and W. K. Wright. Open Court, \$3.50.

Too varied in content to admit of easy summary or brief criticism, these seventeen essays have this in common, that they indicate how completely philosophy at Chicago has escaped from bondage to merely academic interests and how boldly it has met the challenge of the problems of the concrete business of living. Morality, religion, art, science, economics and psychology all come in for consideration, as well as certain technical questions of metaphysics and logic. The volume is a tribute to the teaching of Tufts, Mead, Moore and Ames, all of whom have taught in the department for thirty years or more, and under whom all of these seventeen doctors have studied, many of whom have themselves attained distinction.

EVANGELISM—A GRAPHIC SURVEY. By H. C. Weber. Macmillan, \$2.00.

Evangelism is not the whole work of the church, but is a vital part of it. From one point of view, one might compare it, as Dr. Weber does, with a factory's production. Or, on the other hand, it might be compared with a business organization's intake of personnel rather than with its output of the finished product. In either case, it is useful to summarize and exhibit graphically the results of the process. The author of this book has made a scholarly study of the total evangelistic work of certain churches for which fairly accurate statistics are available over a series of years, and has coordinated the fluctuations of the curve of numerical increase with the other

events in the life of the churches, with the prevalence of various types of evangelistic effort, and with significant movements in the social and intellectual life of the times. This is not only a valuable contribution to American church history, but the basis for a much needed study of the place of evangelism in the program of the church. It deserves a careful reading by everyone who is concerned with the promotional aspect of church work.

DISCIPLE WINNERS. By Christian F. Reisner. Abingdon Press, \$1.50.

People are not won to the acceptance of the Christian message and to the identification of themselves with organized religion by pulpit eloquence but by personal persuasion. Such a statement might be set down as the conclusion of Dr. Reisner's argument, which is, in fact, not so much an argument as a narrative of personal experience and a series of suggestions drawn from it. If anyone were to write a book on "How to add 8,000 members to a congregation," he would be the man to write it, for he has done just that; and "nearly all of them have been won by personal solicitation on the part of church members, my associates or myself." How, then, can church members be gotten to do this sort of work, and what should they do to make that work effective? Here is the answer. Obviously it cannot be in terms of a mere formula or a set of tricks and devices, but it is thoroughly practical and filled with useful suggestions.

THE EVER OPEN DOOR. By George H. Morrison. Richard R. Smith, \$2.00.

This is, in a way, the last will and testament of the great Glasgow preacher whose lamented death, more than a year ago, removed a pulpit figure of international importance. Fifty-two five-page sermons, rich in homiletical suggestion and filled with the insight and passion which make real preaching.

WILL INDIA BECOME CHRISTIAN? By J. W. R. Netram. Richard R. Smith, \$1.50.

The author is an Indian Christian of the second generation. He has been an associate of E. Stanley Jones and an interpreter for him in some of his evangelistic meetings. He is an ardent nationalist, but manifests no hostility to Great Britain, which has, he says, given India the best rule it has ever had and whose coming he believes to have been "a part of the program of God for the redemption of mankind." The picture that he paints is almost too bright to be wholly convincing. His expectation, one gathers, is that India will become Christian by the cumulative and ultimate effect of such evangelistic processes as are now under way. "The Kingdom of Christ is making headway as never before." Everything that has happened has been part of the "preparation" for the coming triumph. These are heartening words, even if somewhat general, but they need to be read in connection with other studies which view the contact of civilizations in India in another light than that of the conquest of one by the other.

AN HOUR ON CHRISTIANITY. By Llewelyn Powys. Lipincott, \$1.00.

Mr. Powys believes that Christianity has not been of much use in the world, and that it is destined to be of still less in the future. Nevertheless, his book, beautifully and poetically written, is an eloquent testimony of appreciation of the personality of Jesus and the things which modern religious people have come to understand that he was supremely interested in, even on the part of one who does not think that he is religious. He objects that Jesus was mistaken in positing a fatherly God and a friendly universe. The quality of life and nature is neutral, neither friendly nor unfriendly, not ordered with

July 30
fatherl
give hi
than o
weeds.
morali
of de
truth.
philoso
sets on

Oth

EDITOR
SIR
be spa
Roman
Winfr
Orphe
I h
quatel
imagin
string
be ha
dence
to Pis
Homo
conter
critic
imagi
heava
in th
authe
nored
pose
is ver
I v
tist.
in th
disag
gave
M

EDIT
SI
Rein
grat
bene
titu
ines
of li
Y
vali
be v
cons
siro
as I
the
and
had
and
the
Nie
soci
WI

fatherly care. He does not see that that is fatherly care—to give his children a field in which anything will grow, rather than one magically rendered fertile to wheat and infertile to weeds. Religion, like a fungus, is a by-product of decay. "All moralities, all philosophies, all religions, are a direct product of death." This has often been said before, and with some truth. The fact of death has been a stimulus to religious and philosophical thought because it cuts so sharply across life, sets one wondering where that broken arc would have gone if

its sweep had not been interrupted, and by limiting it gives it form and makes pertinent and pressing the inquiry into its relation to what lies outside of itself. "Christianity has been perverted," says Powys. It has indeed. He tells, in outline, the story of some of its perversions by theologians and ecclesiastics. But even one of little faith must still wonder whether that "secret of Jesus," which, he admits, "has done a little good" in spite of being so badly presented, may not do much more when it has been more adequately explored.

C O R R E S P O N D E N C E

Other Serious Scholars Have Read It

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder whether an inch or two of your space could be spared to a foreign student of religious movements in this Roman empire? For I have a word of comment to offer on Winfred Ernest Garrison's review of Macchioro's book, "From Orpheus to Paul."

I have not seen the book. If Mr. Garrison's article adequately represents it, I do not wish to see it, nor (I would imagine) would any serious scholar. The article gives us a string of misconstructions and misrepresentations, which would be hard to parallel in a gravely conducted journal. What evidence is there for what Macchioro, or Mr. Garrison, says as to Pisistratus? No one really knows what Pisistratus did with Homer. We do know enough to deny the "admirable ethical content" of the mysteries. Plato is still a familiar author, a critic of the Mystics and Orphics. Few classical scholars could imagine a trained historian ejaculating that "No religious upheaval can be compared with the revolution wrought by Orphism in the history of Greek thought." As usual in this field, the authentication and the dating of documents seem wholly ignored. What real student of the New Testament could suppose St. Paul an initiate in heathen mysteries? The suggestion is very revealing.

I will not add more. I may be called an uninformed dogmatist. Perhaps we all grow dogmatic, but, after a life spent in the study of ancient thought, let me register thoroughgoing disagreement with the matter given in this review, whoever gave it.

Montclair, N. J.

T. R. GLOVER.

How Are Ministers to Know?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading that stimulating article by Reinhold Niebuhr, "The Preaching of Repentance," and am very grateful for it. Ministers do need to have a Niebuhr probe beneath their "unconscious dishonesties" and rationalized attitudes. Dr. Niebuhr is doing the ministry and the church an inestimable service in bringing them face to face with the realities of life in this complex and confusing age.

Yet I cannot refrain from pointing out what I believe to be a valid reaction to the main thesis of this article. While it may be well to convict the ministers of sins and to quicken glazed consciences, I verily believe that many ministers are not desirously nor willfully lacking in honesty. A conscience as alert as Dr. Niebuhr's and as aware of our social and economic sins is the result of a keen mind trained in the analysis of our social and economic life—a training which many ministers have not had. Many ministers are eagerly wanting to convict themselves and their people of the "sins of the mind" but they have not had the training nor the guidance into these insights which Dr. Niebuhr has. They would like to speak more surely about the social and economic sins, but are not real clear how to do it. Where lies the fault? Is it in the minister's reading? Per-

haps, but here he needs expert guidance in knowing what to read and to study. Is it with his thinking? Doubtless, but he has been trying to understand these sins well enough to speak of them and his thinking is not sure enough. It is far too easy to blame the minister altogether. Others need to share in the blame if such there is. What shall we say of our theological seminaries, many of which need drastic reorganization to meet present day needs? What shall we say of their curricula, which sometimes are tempered "to the shorn lamb"? Some of us can look back on our seminary days and find very little that can lead us into any adequate understanding of the problems of our day. Union seminary of New York has already assumed a constructive leadership in this sort of training. All other seminaries ought to be following the same way. Give ministers light as well as condemnation! The light will quicken the conscience, for the ministers as a whole do not love dishonesty better than honesty nor complacent goodness more than reality!

Akron, O.

J. CARROLL WRIGHT.

Straightening Us Out on Presbyterians

EDITOR THE CHRISTIAN CENTURY:

SIR: May I point out a slight inaccuracy in the opening editorial of your issue of June 25, which has just reached me? Evidently the press reports became garbled before they reached Chicago. It was not the reunited Church of Scotland which decided to admit women into its ministry, but the tiny Continuing church. It was not a mere eight presbyteries who voted in the negative (there are only five presbyteries in the whole Continuing body); it was eight members of the Continuing general assembly. The possibility of women preachers in Scotland is still limited to the Congregationalists and this new offshoot Presbyterian church—a very small portion of Christ's vineyard numerically. And so far as the Continuing church is concerned, the impression was created, when the policy was proposed last October, that it was prompted by dire necessity, since only 26 ministers joined them from the parent church, and of these all but 10 were elderly men, ordained before 1900. We have not even legalized women elders in the Church of Scotland yet, as they have in the English Presbyterian church and in the U. S. A.!

Glasgow, Scotland.

MARCUS A. SPENCER.

Good Faith in the Lingle Case

EDITOR THE CHRISTIAN CENTURY:

SIR: In the July 9 issue of The Christian Century is an editorial on the "Lingle case" and the Tribune which contains these interesting words: "Yet they will sympathize with the Tribune executives as they fight to protect the good name of their paper, now jeopardized by the faithlessness of such a reporter." If such naiveté is to be found in a journal such as your own, what must the uninformed conclude?

As matter of fact, unfortunate as this episode was to a "faithless" reporter, blind justice did not strike at the root of the real faithless. What "good name" the executives have to protect

is difficult for one to see who has read the Tribune for many years. There are just two points which I should like to raise in this connection. In the first place, a powerful institution for the dissemination of news like the Tribune, that persists in fighting law and order and exalting criminality as it has done for the past ten years, has only itself to blame if lawlessness reacts on itself. For it now to try to hide behind the "faithlessness" of a single reporter is the height of hypocrisy. Officers of the law in pursuit of their duties have been "snoopers" and an assassin of one has been a hero, while the unfortunate killing of a criminal has been "murder." The second point I should like to call your attention to in this matter is the absurdity of the claim of the Tribune that they "did not know" about the character of their employe. Either we are to suppose that the Tribune has moron management or is trying to cover its own policy and convince a gullible public of its uprightness. Any other modern organization in the position of the Tribune would "know" what its responsible employes were doing. It seems to your correspondent that the matter goes much deeper than the editorial in your paper has seen fit to delve.

Flint, Mich.

JOHN T. McMANIS.

Not in the South

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be that in his own community it is true, as John R. Scotford puts it in his article in *The Christian Century*, "Can the Preacher Be Saved?" that "the preacher is commonly regarded as an heirloom out of the past," and that "instead of paying him honor, society extends to the man in the pulpit a lukewarm toleration," but it certainly is not true in the south where I have been a preacher for 37 years. It is true that he is no longer the best educated man in the community, and that certain superstitions regarding him have quietly fallen away, but in this section he still speaks with a dignity and authority no other speaker enjoys.

Memphis, Tenn.

R. L. OWNBEY.

Nor in the British Isles!

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading John R. Scotford's article, "Can the Preacher Be Saved?" more than once, I am left wondering whether Dr. Scotford is dealing with preaching generally, or only with preaching in America. If Dr. Scotford is describing preaching generally, then he is certainly far from correct in his diagnosis, particularly in regard to the British Isles—and *The Christian Century* is read over there! I have only been in America a short time—not quite a year—and so, I cannot say anything about American preaching, but if Dr. Scotford is right in the first part of his article, then things are in a bad way here; but I cannot see that Dr. Scotford offers any real remedy.

I have been a minister in Wales and in England, in Welsh and English churches and I can say without any hesitation that the "sermon" is still the center of the religious service, that is, in the free churches. Dr. Scotford says that the day when the minister was an evangelist charged with the responsibility to save sinners is over. Surely not! If preachers today do not use the old terms, the fact of human failure is as clear as ever it was, and men, today, as much as ever, need the life and the power that the preachers offer in the gospel—what our fathers called salvation. No man ought to attempt to preach unless he feels that he is responsible, before God, for the salvation of men.

Many American readers are familiar with the writings of the late Sir Henry Jones, the philosopher (author of "A Faith That Enquires," etc.). He was once a Welsh Presbyterian preacher, but he left the pulpit for the philosopher's chair. On one occasion he remarked that his chair of philosophy at Glasgow was of more value than all the pulpits of Europe! Another Welshman, the Rev. Keri Evans, M. A., a Congregational minister, the most brilliant philosopher of his day at Cambridge and a

man who could have had any chair of philosophy in Great Britain, replied by saying that the most insignificant pulpit in the tiniest village in Wales was of more value than all the chairs of philosophy in the world! And he was right, for the pulpit deals with God and Christ and the things of the Spirit and the offer of life to men who are in the grip of sin. If there has been a tendency to belittle sin in the pulpit, the novelists have no doubt as to its reality, but the novelist just like the philosopher offers no way out. The preacher, on the other hand, proclaims the word that deals with sin.

Chicago.

E. CYNOLWYN PUGH.

No Wonder Payne Wrote It!

EDITOR THE CHRISTIAN CENTURY:

SIR: I read the article on "The Borderland of Prejudice" by Everett R. Clinchy with much interest, and I think that such studies as this will do a great deal to decrease prejudice. The quotation, "If the Jew had a hymn like 'Home, Sweet Home,' it might be the 128th psalm," obviously perpetuates a joke on the Sunday school writer. John Howard Payne, the author of "Home, Sweet Home," was himself the son of a Jewish mother, Sarah Isaacs.

New York City.

MAX J. KOHLER.

Church Costs as Legitimate News

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 4, under the caption, "The Financial Measure of Ministerial Success," you refer to a correspondent who asks *The Christian Century* to lead out in a reform eliminating all reference to the cost of buildings in published reports. The article closes with the statement, "Perhaps in time it will be considered as indelicate to advertise the cost of a church building as it now is to describe a preacher publicly as a ten thousand dollar man."

It is impossible for me to bring myself into agreement with this proposed "reform." The church building is such an impersonal thing that its published cost could hardly be compared to a flamboyant statement that Rev. John Doe "is a ten thousand dollar man." Religious journals should give religious news. It seems that building costs constitute legitimate religious news. Is there anything immodest concerning the detailed statement about Solomon's temple? There is no justification for that type of plain lying engaged in by ministers and others where a \$70,000 building is described as costing \$135,000.

For one, I want the news of the religious world. I want to know the cost of hospitals, educational buildings and churches. I want to know the cost because I want to know the kind of buildings we are erecting and to me the published cost is as significant as if one should say that the architectural order is classic, or Roman, or Gothic, or Byzantine.

Fort Worth, Tex.

A. PRESTON GRAY.

Well, Mebbe So!

EDITOR THE CHRISTIAN CENTURY:

SIR: You say that only in the south could an "outstanding" leader like Simmons be defeated because of party regularity. Simmons has been the leader in opposing any restrictions on child labor and mill work in North Carolina and every life lost there in the last year was due to his reactionary economic machine control. Incidentally, he is the hero of one of Thomas Dixon's once widely read novels, of the type of the "Klansman." And didn't the northern state of Iowa defeat Senator Brookhart a few years ago for lack of party regularity? And isn't Illinois going to vote for Mrs. McCormick because she is running on the party of Lincoln?

"You all suah does reckon curiously."

Houston, Miss.

C. G. T. HAMILTON.

N
T
chang
that
full
quire
volun
come
Unle
what
leave
maste
your
to yo
missi
and 4
W
not m
will
dress
of ir
the p
In
subsc
ing t
(1
(2
Dr. Bug
Pastor
Rev.
year pas
odist ch
preachin
this bei
when he
Dr. Bug
nue, the
been in
number
into ful
Bugbee
come edi
publicat
Oberlin
Larger
On J
service
hall, cor
ice. Pr
struggle
six pres
tinguish
its wall
tional c
had a p
from th
At the
first sp
Graham
whose
demolit
progress
chapel,
ing, an
rooms,
rangle.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

TO OUR SUBSCRIBERS

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

- (1) Give present as well as new address.
- (2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

Dr. Bugbee Closes Minneapolis Pastorate

Rev. Lucius H. Bugbee closed his ten-year pastorate at Hennepin Avenue Methodist church, Minneapolis, on July 13, preaching on "The Lordship of Jesus," this being the theme of his first sermon when he began his pastoral service. During Dr. Bugbee's pastorate at Hennepin avenue, the membership of the church has been increased from 1,958 to 2,539; the number of persons having been received into full membership being 1,651. Dr. Bugbee retires from his pastorate to become editor of the Methodist church school publications.

Oberlin Building for Larger Program

On July 10, at Oberlin college, a brief service was held in the chapel of Council hall, commemorating its 60 years of service. Prof. Walter G. Fiske spoke of the struggle to erect the building, and of the six presidents of Oberlin and other distinguished men who had taught within its walls. The first regular Congregational council, meeting at Oberlin in 1871, had a part in laying the corner-stone, and from this the building received its name. At the conclusion of this brief service, the first spadeful of dirt were turned by Dean Graham for the new group of buildings whose erection will begin at once, the demolition of Council hall being now in progress. The new group, consisting of chapel, administration and recitation building, and dormitories, with library, social rooms, etc., will form an artistic quadrangle. The group is designed by Cass

Gilbert, and is made possible by the recent gifts of John D. Rockefeller, jr., of \$400,000, and the James fund which now amounts to about \$200,000.

Death of Rev. D. S. Shaw, Methodist Leader of Philadelphia

Rev. D. Stanley Shaw, who went from

an eight-year pastorate at Tabernacle Methodist church, Binghamton, N. Y., two years ago to become pastor of Calvary Methodist church, Philadelphia, died two weeks ago in the Methodist hospital, Philadelphia, after a serious operation. Dr. Shaw was born in Ontario and re-

British Table Talk

London, July 7.

"IN ALL the church's work there are two great concerns: The eternal salvation of souls, and the age-long destiny of man. And these are not two but one, for they are united in the reality of the communion of saints." Such were the words which rang out through St. Paul's on the morning of Sunday, July 6th. The preacher was Dr. Temple, the archbishop of York, and the occasion was the opening service of the Lambeth conference, in which more than three hundred bishops took the holy communion. It was a moving sight for those of us who were able to be there, to watch them marching from the great west door while the litany was being sung and to catch glimpses of scarlet hoods far away in the east. They were from many lands and spoke for churches in many stages of their history. All church history could be seen unveiling itself in one period of time. Some of the bishops were scholars and statesmen from other nations; the bishop of Rhode Island was there with his brother bishops of the Anglican name. Some of the bishops were from the mission field; others from India, among them the bishop of Dornacal, an Indian himself, and a great leader of his people. When they had taken their places, the archbishop of Canterbury began to read the service. Only the bishops communicated; while they were proceeding to the altar, hymns were sung quietly by the choir, among them "Glorious Things of Thee Are Spoken, Zion, City of Our God." The sermon had the gravity and clearness which mark Dr. Temple's preaching. He called his brother bishops to see the proportions of their tasks in the light of the majesty of God. "While we deliberate, he reigns; when we decide wisely, he reigns; when we decide foolishly, he reigns . . ." It was, like so much of our modern thinking, Augustinian, and I can believe that a Calvinist who knew what was really at the heart of his creed would have said Amen to it.

The Bishops in St. Paul's

devotion to the churches of this order and to his brother ministers than to his remarkable gifts as an orator and preacher. His address was a call to the recovery of the sense of God—a call which in another place a little later Dr. Temple also sounded. In the course of his address Dr. Jones spoke of the Lambeth conference with a longing for a growing unity of the spirit; but he added, "Let us be clear about our own case. If it is a question of good will and the unity of the spirit, and the mutual and full recognition of Christian brotherhood, we are all at one. But if we are to pretend that we are not quite sure, or that just possibly there might be some doubt, and all that kind of thing, about our relation to the church which is 'in God the Father, and in our Lord Jesus Christ'; then we are not interested in the discussion. The mere perpetuation of a denomination is not worth much; but the preservation of the pure ideal of the spiritual body of Christ, of the invisible presence in the outward visible form of Father, and in our Lord Jesus Christ, needing neither hierarchy nor the powers of an earthly state, this is worth everything to preserve." In the course of his address Dr. Jones dealt in some detail with the plea of humanism as it is expressed by Mr. Lippmann, whose alternatives to the older discarded sanctions he found altogether inadequate. . . . The sermon was preached by Dr. Jay T. Stocking, who also dealt in a massive and strong sermon with the "Romance of the Christian Religion." It is always unsatisfactory and generally unjust to summarize a sermon and to this and all the many pronouncements of the week a permanent expression will, I hope, be given. It should be added that the king sent a telegram of greetings; General Seeley, an eminent statesman and soldier, welcomed the council in the name of the country; and Mr. Lloyd-George at a July 4 banquet once more called the Congregationalists to fight for peace.

The Political Scene

The Political Scene

There is reason to think that Simla, or in other words the Indian government, is in favor, in view of the conference, of shelving the Simon report—to let the conference begin the treatment of the whole problem afresh. The British in India have been impressed by the strength and solidarity of the Indian demand that India shall be ranked with other nations. The attempt to rally the British in India to a diehard policy has failed. They are

(Continued on page 951)

ceived much of his education there. He joined the Detroit conference in 1900 and served various charges in that conference until 1920, when he went to Binghamton.

Adult Religion Discussed at Presbyterian Seminary

Under the auspices of the International council of religious education, a confer-

ence on adult religious education is being held, July 28-Aug. 4, at Presbyterian seminary, Chicago, with such speakers as Dr. Hugh S. Magill, Dr. Paul H. Vieth, Dr.

Y. M. C. A. Confers with Greek Orthodox Churches

ONE of the signs of our times seems to be ecumenism, marked by an increasing number of interchurch and interconfessional relationships. Frequent conferences are reported. Among all those in recent months that held in Athens last spring was in several points quite unprecedented. It was a meeting called at the invitation of the World's committee of the Young Men's Christian association to discuss with representatives of the Eastern Orthodox church how the cooperation already in effect might be increased and made more useful. This is the second such conference, the first having been held in Sofia, two years ago. These two meetings, however, represent the first instance on record where a world organization has requested conference with representatives of all the Eastern Orthodox churches.

The Athens meeting was larger and more representative than the Sofia gathering. Incidentally, it was the largest assembly of Orthodox hierarchs held in recent times. Each of the principal Orthodox countries, Bulgaria, Greece, Yugoslavia, Rumania and the Russian churches in western Europe, was represented by at least one bishop. Altogether, of the twelve representatives of the clergy present, four were archbishops, four bishops; 28 laymen of ten different nationalities represented the Y. M. C. A.'s in the countries named and of the World's committee.

Cautious Approach

As has been said, the meeting was called to discuss better methods of cooperation between the Y. M. C. A. and the churches in these Orthodox lands. The sudden meeting with many phases of western life since the war has brought many new problems to the Eastern churches, but none has been more actual than this organization with its new methods of approach to youth, its foreign representatives, its red triangle emblem which some folks believe to be the mark of the devil and others think is a secret symbol of free-masonry. This organization, at the same time, has claimed to be a friend of the church. Friendly or not, it should be dealt with cautiously.

Some such attitude as this prevailed eight or ten years ago, in many of the countries where the Eastern Orthodox church is predominant. But the past years have seen great developments in increasing sympathy and cooperation. The foreign representatives remained long enough to help train native leaders, then most of them returned to England or America, whence they had come. One by one, church leaders began to give their assistance. Boys' camps, friendship groups, games and schools and study groups, began to show results in an increasing number of young people in the churches. Young men began to assist in the work of the church, in hospital and prison visitation; some decided to study for the priesthood.

The very novelty of this brand of religious work made it difficult to under-

stand, and raised obstacles in the way of complete cooperation by the church. But the Eastern church is notably open-minded, and a few years' observation of this new movement gave some churchmen conviction that it was something which could be useful to their own churches, and therefore worth helping. Cooperation, at first hesitant, has rapidly increased until today high churchmen are working on Y. M. C. A. committees in all the Balkan countries. The archbishop of Athens and all Greece is honorary president of the national Y. M. C. A. council of that country. In Rumania, the bishop who is vicar to the patriarch is a member of the national committee.

Not Stiff and Lifeless

Nothing could better refute the claims of certain western critics that the Eastern church is too old and dry to adapt itself to modern conditions, than the facts just stated, and scores like them, from every one of the Balkan states. One weighty authority in the west once wrote that the Orthodox church was "as stiff and lifeless as the postures of her Byzantine saints." If he could observe the new life in these old churches today, he would be forced to another opinion. Here are boys' and girls' camps, Boy Scout troops, young people's clubs, with athletic and social service a part of their program. All with not merely the approval, but with the full collaboration of the church. It may be revolutionary, but it is being done, and producing the desired results. Young people are living better lives, in better relationship with the church of their fathers.

Considering the utter novelty of the problems faced—for what are a dozen years since the war, compared with nearly twenty centuries?—the unanimity of opinion and constructive results of the consultation are remarkable. This still more so, when it is realized that all these opinions and the deliberations about them had to be conducted in five languages. Most of those present understood one of three, French, English or German, but for a few, special interpretation was needed, into Russian or Greek. A brief statement by the chairman, for example, in his native American was immediately transferred by interpreters to four groups in different corners of the assembly-room, each giving the remarks just made in the language best understood by their special group, be it French, German, Russian or Greek. In meetings of the League of Nations, three languages are usually used: this gathering went the league two better.

Problems Same in East and West

As was to be expected the deliberations of the conference centered upon modern youth, its religious and moral problems. It began with a study of what those problems are in Orthodox lands. To the surprise of some it was discovered that youth in the east is struggling with the same

spiritual difficulties as youth in the west. As Bishop Nicholai put it, in the mind of modern youth there is going on a struggle between the tent maker and the gods; between St. Paul and the pagan culture his work in Athens helped to overthrow. Youth today all over the world is facing the question: self or service—satisfaction in things or in the Christian ideal?

Another point of agreement was this: youth everywhere does not respond well to the church's appeal. Discussion at Athens brought out the belief that this was due to out-of-date methods in the church's approach. Said one bishop: "Life is life, not a monastery, not a parochial school. Life is changing. Somehow we must find a balance between the church and the Christian life on one side, and changing modern life on the other." "Our church is still using old approaches; it must change, not its truth, but its vocabulary to meet the needs of the present day," this council in Athens decided.

It was recognized that a laymen's organization, independent of church authority, but working in closest cooperation with it, was a valuable aid in reaching modern youth, and retaining its contact with the church. "Once the school, the family and the church were sufficient," to quote one Orthodox speaker. "Now we need a new organization, one in which youth itself may be active, may help manage its own affairs." There is only one such laymen's organization at work in Orthodox countries. The work of the Y. M. C. A. was declared to be as much needed in Eastern church countries as in the west.

Religious Work by "Y" Favored

Some ultra Orthodox and some conservatives in the west have frequently stated that the Y. M. C. A. might do social, or educational, or athletic work in Orthodox countries, but that religious work would never be permitted. From the side of the Orthodox this assertion was based largely upon an incomplete conception of the term "religious work." Westerners who made it, did so because of misunderstanding of the Eastern church. To make this matter quite clear the consultation went into considerable detail, part of which is summed up in one section of the findings:

"The Y. M. C. A. should foster those ways and means which have been found to be most fruitful in deepening the religious interest of youth, in strengthening their faithfulness and attachment to the church, and in having their lives dominated by the motive and spirit of Christian service. For example:

"The encouragement of youth in the formation, under the spiritual guidance of the church, of groups and brotherhoods for fellowship; for the deepening of spiritual life; for mutual encouragement especially when necessary in suffering for Christ; and for giving expression to their religious convictions in service to others.

(Continued on page 950)

B. S. Winchester, Dr. Norman E. Richardson, Prof. John A. Garber and Prof. A. J. Harms.

Special Correspondence from Chicago

Chicago, July 19.

THE special summer issue of the Chicago church federation bulletin carries an extensive account of the work of the united religious survey of metropolitan Chicago. This survey grew out of the work

United Religious Survey of Metropolitan Chicago

of the department of research and survey of the Chicago Congregational city mission and extension society which had been in operation for two years previously to the initiation of the united effort. The Congregationalists generously made available the results of their studies to all denominations interested, through the comity commission of the church federation. So many requests came for surveys and information that it soon became evident that greater resources in personnel and finance must be made available if the demands were to be met. It was out of this situation that the united survey came into existence last October, with a mandate to continue its work for 18 months. To a great many religious leaders it now seems clear that this study should be a continuous process, and that the survey should function permanently as a fact-finding body for the comity commission and the various city mission societies. The Congregationalist, Baptist, Methodist, Presbyterian, Evangelical, Disciple and Episcopal city mission societies are supporting the effort, channeling their contributions through their various theological seminaries. The seminaries provide members of their faculties to serve as the directing staff, and students to serve as field workers. The report of progress to April 30 shows a remarkable achievement. Dozens of communities within the metropolitan area have been completely surveyed, and reports of the surveys presented before representative bodies called together by the comity commission of the church federation. These reports have been of the greatest value in guiding executive action. The total expense for the first seven months was \$12,355.89. The cost probably would be doubled except for the cooperation of the seminaries which contribute the time of their professors in directing and making surveys as well as offices for the workers.

Studying Four Types of Church Problems

The survey does not undertake to be a complete regional survey, but a survey of problems. And these problems are, first, a study of the religious life of the suburbs, in order to assure an adequate and well-planned religious development in these rapidly growing sections of the city; second, a study of church life in the great inner city area—the area in transition from which Protestantism is retreating but which urgently needs an adequate religious ministry; third, a study of religious ministries to the newer groups entering the city—Negroes, Mexicans and rural white Americans; fourth, a study

Summer Schools at Auburn Seminary

The Auburn summer school of theology,

of the homeless man area, where disorganization and demoralization reign supreme, and where "rescue missions" are almost the only form of religious ministry.

Dr. Covert at Presbyterian Pastors' Conference

Speaking at the midwest pastors' conference being conducted at Presbyterian theological seminary, Dr. William Chalmers Covert, formerly a Chicagoan, took a fling at the pagan love view of some of our modern authors. He held this "indecent literature" which "is flouting all that is sacred in the love of man and woman" to be largely responsible for widespread moral laxity. Companionate marriage he condemned as "belonging to the jungle," "a gross, sensual prescription for an evil its practice would only intensify." Many other evils in the social, educational and political spheres, he declared, boded ill for the future of America. He pleaded particularly for a spiritualizing of education.

What Ails Our Colleges?

Speakers at the institute for administrative officers of institutions of higher learning, conducted during the past week by the University of Chicago, seem, for the most part, to have a poor opinion of the present methods used and results achieved in their field. One speaker indicated as a chief problem the attitude of the student who felt he was doing the college a favor by attending. Another speaker expressed the opinion that in the present courses the student was wasting half his time. This seemed to be borne out by a study presented by another professor, which showed that most students had forgotten 50 per cent of what they had learned, six months after graduation.

Churches Unite

The newspapers announce that the Hyde Park Congregational and Presbyterian churches are to unite, the merged churches to retain their connection with both parent denominations. Both are strong churches with proud histories, the Presbyterian church counting over 70 years of service and the Congregationalists 45 years. The consolidation grows out of the conviction that the needs of the community can be better met through a united church than through two organizations. The United Church of Hyde Park (Congregational-Presbyterian), is the name said to have been chosen.

Death of Dr.

W. D. Cook

An able, dynamic and beloved leader in the colored community is lost in the death of Dr. W. D. Cook, pastor and founder of the People's Church of Christ and Metropolitan community center, 4100 S. Parkway Boulevard. The church has a membership of 4000.

CHARLES T. HOLMAN.

Auburn, N. Y., closed July 17, with an attendance of 101, the largest registration in the history of the school. On July 21 the summer school of religious education opened with an address by Rev. James B. Rodgers, Presbyterian missionary to the Philippines since 1898. Dr. Rodgers is also giving a course in missions during the three weeks' session. A special feature of the summer school this year is a pageant celebrating the sesquicentennial

NEW YORK'S NEW HOTEL LINCOLN



Where modern scientific planning and management make possible rates surprisingly moderate. 1400 Rooms, each with bath and shower,

\$3-5 For One \$4-7 For Two

Telephone Lackawanna 1400

Eighth Ave., 44th, 45th Sts.
Times Square · NEW YORK

"Cheerful philosophy and inspiration"

There's a joyous little magazine that fairly radiates with wholesome cheer and sparkling philosophy. It's called

The ART of LIVING SUCCESSFULLY

... a digest of wit and wisdom

"This is one of the happiest and most inspiring magazines that comes to my desk. Business men and ministers will find it a veritable mine of good things."

Rev. Dunning Idle, D. D., Pastor, Jefferson Avenue Methodist Episcopal Church, Detroit, Mich.

A splendid gift for shut-ins and others. Fine for leisure-moment reading.

Cannon Publishing Co.

660 Woodward Avenue, Detroit, Michigan

Gentlemen: I am enclosing 4 cents in stamps to cover postage for current issue of "The Art of Living Successfully."

Name.....

Street.....

City.....State.....

of the founding of the first Sunday school in Gloucester, Eng., in 1780; this will be presented Aug. 1.

Social Hygiene Institute At Chautauqua

The fifth annual institute of the Amer-

ican Social Hygiene association is being held at Chautauqua, N. Y., this summer, July 7-Aug. 15, in cooperation with New

Roving Glimpses of the New South

Nashville, July 1.

YESTERDAY interest in the new industrial south centered on coal and iron. Today it is on textiles. Tomorrow it is to be hydro-electric power, natural gas, chemical industries, rayon and paper.

An Unparalleled Development Coal mining in eastern Kentucky and West Virginia increases. Two companies in eastern Kentucky are investing a million each this year. Union labor has been defeated. The thickness of the vein, the quality of the coal and the fact that most of the mines operate on lateral shafts, together with the abundance and cheapness of labor from the hill farms, all combine to create out of this district the greatest single bituminous coal mining area in the United States. Even more

remarkable is the development of hydro-electric power. The increase in power production in the old south in the past five years has almost doubled the ratio of increase for the country as a whole; they are producing some fourteen or fifteen million kilowatt hours of electric power of which more than eight million is hydro-electric. Water power construction under way at this writing involves a total expenditure of some \$200,000,000. Plans are laid in the Arkansas Ozarks alone for expenditure of \$100,000,000. The White river will be turned into a series of lakes, which will make it not only a center of power production but of tourist trade.

Untapped Gas Resources

Now comes a vast new development of natural gas. Louisiana, Oklahoma and Texas produce more of this potent fuel than all the rest of the world put together and pipe lines are being laid or projected reaching hundreds of miles across not only the south but into the cities of the north. Geologists tell us that these fields contain untold billions of cubic feet of this dustless, smokeless, sootless fuel. The expenditure of hundreds of millions for its distribution is beginning now with the promise of making it one of the major industries of the country. As I write there lies before me an announcement of the seven new paper plants to be built totaling an investment of \$40,000,000. There are vast forests of pulp wood in the mountains of the Cumberlands and the low lands of the Gulf states and timber grows rapidly down here where winter is short. Rayon is already on the map with great mills in the states of Virginia and Tennessee.

Vanderbilt Prospers

Vanderbilt school of religion just closed the most successful year in its history. In three years it has doubled both its student body and faculty. Notable announcements for the coming year are that Guy W. Sarvis, for fifteen years dean of the college of liberal arts at Nanking university, China, will teach special courses on oriental religion, spending half his time studying the question of cultural contacts between the east and west, and that John R. Mott will be the Cole lecturer.

Large Gifts Develop Negro Colleges

The new library building at Fisk university, which together with endowment was provided through a \$400,000 gift from the General education board, is nearing completion. Fisk has increased its finances by more than a million dollars since President Jones took charge four years ago. . . . Meharry medical college is erecting a \$2,000,000 plant and is moving to a campus across the road from Fisk. The support of the Rosenwald fund and the General education board makes this the

greatest institution for the medical education of Negroes in the world. . . . The General education board has contributed \$21,000,000 to colleges for Negroes in the south in the last 27 years.

Baptists Consider Parochial School System

At the recent Southern Baptist convention the "precariousness of Christian education" was deplored "because of the great increase in the number of junior colleges under the public school system." Dr. John Sampey, president of the theological seminary at Louisville, is reported as having advocated that the denomination set up schools similar to the Catholic parochial system, complete with religious education and "with a Bible on every desk."

Phases of the Negro Question

At the recent meeting of the Dallas conference of the Southern Methodist church, Rev. W. Sam Brooks, fraternal delegate from the African Methodist church, said, "The sentence of death will be pronounced upon your church and mine and upon Christianity itself if we do not finally succeed in breaking down the middle wall of partition that separates religion and science, capital and labor, and the different varieties of the human race." . . . Recently Dr. George W. Carver, born in slavery, but today one of the most notable agricultural chemists living, was denied a Pullman sleeper from Oklahoma into Texas when on a tour. An appeal to the division superintendent of the railroad failed to procure the much needed rest for this genius, frail of body, brilliant of mind, indomitable of spirit. The Montgomery Advertiser, one of the leading white dailies of the south, said: "It seems to the Advertiser that at this time, when the Alabama farmer is not too cheerful and none too certain what to do the great story of Carver of Tuskegee should be told in more detail than it has been told before. Alabama can boast that it has a man who has probably done more in the field of research and knows more about the chemical possibilities of land than any other scientist in the world." . . . In its recent annual convention the Southern Baptist church went on record as affirming that "it lies within the power and the influence of Baptists of the south to create a respect for law and for the orderly processes of justice that will make lynching impossible." . . . The Rosenwald fund has just erected its 5,000th rural school for Negro children. They are to be found in 15 states and in 960 counties. The first one was erected fifteen years ago. It cost \$500 and Mr. Rosenwald gave \$300 of it. The total expenditure has been \$25,000,000, of which the fund has contributed \$4,000,000 and the colored people have matched every dollar. White folk have given a million and the taxpayers the rest.

ALVA W. TAYLOR.

New York Post Graduate Medical School and Hospital

Margaret Fahnestock School of Nurses offers a three-year course to High School Graduates. Enrollment September and February. Apply to Principal, 303 East 20th Street, New York.

Church Furniture Globecraft Shops

Since 1874
Fine Church Furniture moderately priced.
Tell us your needs. Before you buy—Compare!
Globe Furniture Mfg. Co.
19 PARK PLACE NORTHVILLE, MICH.

"PERHAPS the coming of the new social order would be greatly accelerated if we gave less attention to pray reasons for it, and more heed to the visions of the seers who bring it near and quicken the pulse-beat of our determination to make it real."

says Dorr Dieffendorf, reviewing Poems of Justice in the Methodist Review.

POEMS OF JUSTICE

350 Poems of Brotherhood

A companion volume to
"QUOTABLE POEMS"

Compiled by
THOMAS CURTIS CLARK
\$2.50

"BEWARE of the Poets! They see too deeply; they speak too passionately. They rip their way through the breastworks of our complacency. . . . The Poets present lances, burnished bright and tipped with fire; they are charging all along the line. The great breakthrough is coming. The Poets are invincible, for theirs is the Living Word! . . . No mortal with a normal imagination can fail to respond to the ideals envisaged in this anthology, Poems of Justice"

says Paul Hutchinson, reviewing Poems of Justice in the Survey Graphic.

Christian Century Book Service

York u
mer sch
division
associat
Leshor,
two co

S

THE
upon
lic scho
exodus
else tho

Midsum
Langua

how mu
ences r
tions?
mer vac
It is a
of our
one hou
nine mo
ing thro
sume a
think e
cermer
noble s
pagans
could h
ground

"Billy"
To Tow

Howe
some o
Minnea
by Mr.
City au
report i
recordi
stimulus
present
ethical j
who pai
were cal
forbear
quested
seats. M
by the
heartsic
when it
strangely
the Chr
did not
public s
rotten c
the drin
hands v
angel so

Another
Also!

While
celestial
Will R
with ide
with reli
is! Wi
ribs, he

Church
Appoint
Rev. C
Hills C
olis, has

York university and the Chautauqua summer schools. Dr. Edith H. Swift, of the division of educational measures of the association, assisted by Dr. Mabel G. Leshner, of Camden, N. J., are conducting two courses credited by New York uni-

versity—a current events class and a lecture discussion series.

Columbiana-on-Lake-George Studies Subject of Authority

"Authority" is the special topic for dis-

cussion this season—July 1-Aug. 31—at Columbiana-on-Lake-George, Silver Bay, N. Y.—the authority of the Bible, of the church, of reason, of the state, of the "inner voice." This special subject, however, is being studied always in relation to

Special Correspondence from Minnesota

Minneapolis, July 11.

THE annual epidemic of lake-itis is upon us, and no sooner does the public school close than there is a veritable exodus to our "ten thousand" lakes, or else those who stay at home find an alibi in the weather for church absence that is not used in the case of the "movies."

Does not this serve to show how much Protestantism caters to audiences rather than ministers to congregations? Our Catholic friends have no summer vacation for their religious exercises. It is a great tribute to the effectiveness of our modern religious education that one hour a week with pupils for about nine months can afford them the remaining three without even this, and we assume a great deal when, as parents, we think exposure to nature assures a discernment of the divine. After all, the noble sentiment about preferring to be pagans suckled by outworn creeds if we could have glimpses, required the background of a Wordsworth!

* * *

"Billy" Sunday Comes To Town

However, to offset any spiritual famine, some of the young people's societies in Minneapolis secured a one night lecture by Mr. Sunday. This was held in the City auditorium, June 24. The desire to report faithfully the event demands the recording of a mixed reaction to the stimulus. Among the 3,000 said to be present there were some whose sense of ethical justice was roughly treated. Those who paid front row prices and came late were called upon to exercise their religious forbearance, because the evangelist requested the audience to fill the front seats. Many expressed themselves thrilled by the message, but some were made heartsick by the language used, which, when it was not positively vulgar, was strangely out of place for an exponent of the Christian gospel. "Foreigners" who did not desire to have the Bible in the public schools were told to "take their rotten carcasses and cart them back across the drink," and yet we were urged to join hands with our neighbors and sing the angel song of 1900 years ago.

* * *

Another "Bill" Also!

While we have had Mr. Sunday with celestial vaudeville, June brought us also Will Rogers, who, while he is sparse with ideas about religion, is often lavish with religious ideas. How wholesome he is! With his sly digs into our opulent ribs, he is a tonic for stale souls.

* * *

Church Federation

Appointment

Rev. Clair E. Ames, pastor of Linden Hills Congregational church, Minneapolis, has been appointed executive secre-

tary of the local church federation. Mr. Ames, who has had considerable experience in this work, will retain his pastorate. The change will allow Dr. D. W. Staffeld, who has been acting secretary for the past two years, to devote all his time as director of religious education under the council of churches. The federation recently conducted a campaign for its budget of \$29,000 among the 101 churches through which it is constituted.

* * *

Bequest for Congregationalists

Mrs. Jane Hamm, who died recently in Minneapolis, left the residue of her estate, estimated at over \$20,000, to the Congregational conference of Minnesota, one-half to aid weak Congregational churches in the state and to increase the salaries of their ministers, and the other half to be added to the ministerial relief fund of the conference.

* * *

Experimental College At "U"

The board of regents of the University of Minnesota has authorized the formation of an experimental "university college." A committee of deans, appointed last March, in the effort to avoid the danger of over-specialization have recommended a new plan unlike that being tried. Special courses of study will be arranged in any other university in the country, by an all-university committee for students who do not desire the regular courses and it will be empowered to recommend appropriate degrees at the completion of the work.

* * *

Super-Synod of Lutherans


The union of over 7,000 congregations, which include a membership of some 1,350,000 communicant members, is now assured under the title of the American Lutheran Conference of Churches. The northwest has the largest share of Lutheran churches in the country, and it is announced that Minneapolis may be chosen as the headquarters of the organization. Synods that have already adopted the plan include the Norwegian Lutheran Church of America, the Norwegian Free church, the Lutheran Augustana and the United Danish Lutheran church.

* * *

Lutheran Celebration

The 1900th anniversary of Pentecost, June 8, saw a hundred Lutheran churches in the twin cities gather at the state fair grounds. The meeting was sponsored by the Hennepin county federation of Lutheran brotherhoods and the St. Paul Lutheran brotherhoods. The principal speakers were Dean Samuel Miller of the Lutheran Bible institute and Dr. J. A. O. Stub of Central Lutheran church, Minneapolis.

W. P. LEMON.



**PACIFIC SCHOOL
of
RELIGION**

PREPARING for the RELIGIOUS VOCATIONS

BEDKELEY CALIFORNIA

**The Western Theological Seminary
PITTSBURGH, PA.**

Complete modern theological curriculum, with elective courses leading to S. T. B. and S. T. M. degrees offered students of all denominations. Graduate courses in University of Pittsburgh also available. Exceptional library facilities. Many scholarship prizes. Buildings are new, with latest improvements. Social hall, gymnasium, and students' commons. 104th year begins September 10, 1930.
James A. Kelsø, Ph.D., D.D., LL.D., President

NEW
LEADERSHIP

can be won for your
church by this plan

Enthusiastic devotion to the work of your church can be won from unexpected sources by a plan which reveals the potential leadership and unused ability of the men and women in your congregation.

The future growth and usefulness of your church will be measured largely by your ability to find this latent power and make it available for effective service.

To recognize this leadership, you need detailed, organized facts about every member of your church family. These facts are always instantly available in usable form in the Church Central Information File.

This plan of controlled records has been designed by Remington Rand on tested Kardex principles especially for church work.

To secure complete information about this plan, which may be of important assistance to you in developing capable leadership, simply sign and mail the coupon today.

Remington Rand Business Service
Buffalo, New York

REMINGTON RAND BUSINESS SERVICE, INC.
Buffalo, New York

Please send complete information about the Church Central Information File

PASTOR.....
CHURCH.....
ADDRESS.....
CITY.....STATE.....

the general subject, "The Functioning of the Group, with special reference to the more efficient functioning of the Christian church." This conference is the sixth in the series conducted by Dr. Wilbert W. White, president of Biblical seminary, New York. Over 300 presidents and professors of colleges, universities and seminaries have been present. Each season six groups, averaging 10 to 25 men, meet for

ten days each, during the two months' period. Dr. White intends that this summer conference shall be for religion what Williamstown is for statecraft. His plan calls for free and full expression of opinion.

Presbyterians Seek More Adequate Training for Ministers

In view of the attitude of the Presby-

terian general assembly, and the feeling throughout the church, regarding a more adequate training of ministers, it is considered significant that the conference for ministers held at Presbyterian seminary, Chicago, during the week of July 14-18, enrolled 126. There are 61 enrolled in the regular six-weeks summer session, which provides courses in religious education, the New Testament in the light

Special Correspondence from Missouri

Columbia, July 15.

ONE HUNDRED preachers endured the sweltering heat of last week to attend the four-day session of the statewide conference for ministers held under the auspices of the University of Missouri. The conference was set up by Dean M. G.

University Sponsors Ministers' Conference

Neale of the school of education in cooperation with the ministerial alliance of this university town. As Dean Neale remarked, "We have a week for farmers, and journalists, and teachers, at the university, and why not a week for preachers?" The conference was welcomed by President Walter Williams of the university, who is internationally known as the founder of the school of journalism. Dr. Williams is not only a well-known educator but is also a faithful churchman. For several years, when he first became a member of the university faculty, he was the teacher of a Bible class attended by hundreds of the students. The principal out of state speakers were Dr. A. W. Beaven, president of Colgate-Rochester seminary, and Bishop Edgar Blake of the Methodist Episcopal church. Kirby Page of New York gave two addresses, the first at the convocation of the university on Mahatma Gandhi and the second in the evening on prospects for world peace. Dr. Will Durant gave two interesting addresses and seems at home in a university and ministerial atmosphere. He is equally fluent as a speaker and writer. Dr. J. W. Hudson, professor of philosophy of the university, made a thoughtful address on "Immortality as a Problem for Our Day." It was almost a model of compact and eloquent argument. Many hearers thought it was the best address of the conference. The objectivity with which the speaker treated the problem made for interest. Prof. Charles E. Germane, who has done much research work on the subject of character education, made a telling address on "The Church School as an Agency for Character Development." Rev. Harry Rogers of the Linwood Presbyterian church and Rev. S. Willis McKelvey, pastor of the Second Presbyterian church of Kansas City, each gave addresses. The ministers present received the program with enthusiasm and urged upon the university authorities that the conference be made an annual event.

Bible College Gains In Influence

Religion has an important place in the life of the state university of Missouri. It has academic standing through the work of the Bible college of Missouri, an interdenominational institution whose courses are fully credited by the univer-

sity. This college was started by the Disciples of Christ more than 30 years ago. A good building was erected on the main street joining the new and old campuses. Dr. G. D. Edwards has been the dean for many years. Dr. Carl Agee recently resigned the pastorate of the First Christian church of Columbia to take a year's work in Union theological seminary preparatory to entering the faculty of the Bible college and will ultimately succeed Dr. Edwards as dean. A few years ago the facilities of the college were opened to any denomination which would support a teacher on the faculty. This offer has been accepted by the Presbyterian, Methodist and Jewish groups.

Student Work Tied Up with Churches

The university catalogue recognizes the students' religious council which serves as the "holding company," affiliating the Y. M. C. A., Y. W. C. A., and nine denominational student organizations doing religious work on the campus. This includes the Catholic and Jewish as well as seven Protestant groups. While most of these groups have offices on or near the campus, the activities are centered in the local churches of the denominations here in Columbia. The effort is to touch the campus with a normal church life. These organizations bear the denominational title, i. e., Methodist student organization, Presbyterian student association, Christian student congregation, and so on. Most of the denominations have special paid workers in charge of the groups. Each fall a campaign is made for student affiliations in the local churches and last year more than 2000 students signed cards of affiliation. These activities are organized to include the pupils of the two junior colleges for girls located in Columbia, Stephens and Christian colleges.

Summer Services Well Attended

The Methodist church, south, has the largest church building, a magnificent gothic structure costing in the neighborhood of \$400,000, unusual in size and beauty for a community of less than 20,000 population. It is known as the Missouri Methodist church and has the backing of the denomination throughout the state. The Christian church has rebuilt and added to the church property at a cost of \$175,000, providing for a modern educational plant and a beautiful sanctuary of worship seating one thousand people. During the summer union Sunday evening services are being held on the university campus and are well attended. Musical features are furnished by the conservatory of music. Recently Dr.

Luther Wesley Smith, who has been pastor of the First Baptist church for more than seven years, preached a sermon on "Missouri's Jericho Roads," dealing explicitly with the report of the Missouri crime commission and its recommendations for a reform in the conduct of penal institutions and court procedure. This message so impressed a few hearers as to lead them to have it printed and circulated to all the preachers of every denomination in Missouri.

C. E. LEMMON.

Y. M. C. A. AND ORTHODOX CHURCHES

(Continued from page 946)

"Apologetic activities such as lectures, discussion and the production and circulation of literature.

"The formation of groups for the strengthening of church consciousness by the study of the lives of the holy fathers and the saints, of the liturgy, of the holy scriptures and tradition, and also of Christianity as contrasted with other systems of thought and faith.

"The organization and conduct of retreats, conferences, camps and pilgrimages to holy places, where young men and boys will be brought into intimate contact with Christian personalities whose lives and messages are calculated to make the most helpful and abiding spiritual impression."

Bishop Sighs for Tennis

Perhaps nothing could be more significant of the new attitudes in the old churches than one incident in a discussion on leadership. The conference was told how a certain young priest returning from the boys' camp where he had spent the entire camp period reported that he had taken part in the boys' games. A pious elder contended that such conduct was unworthy his priestly calling. His senior bishop, who was present, smiling remarked that upon the occasion of his last visit to England he had watched the archbishop who was his host playing tennis and secretly wished that he were anything younger than his 70 years, in order to play also.

As will be seen, the Athens consultation marked a new milestone in the cooperation of eastern and western Christianity. Problems involved in that cooperation were faced and solved. The methods and programs agreed upon, had they been even considered ten years ago, would have been dismissed as fantastic and revolutionary. They would have been refused with equal conviction by both east and west. Today, basing decisions on ten years of mutual acquaintance and cooperation, they are accepted unanimously.

DONALD A. LOWRIE.

of modern knowledge, Christian drama, etc. Humanism and theism are being given special study, and keen interest is reported as being manifested in the study of practical problems of the ministry.

Dr. L. T. Guild, Methodist Leader, Preaching in England

Rev. Lewis Thurber Guild, former pastor of First Methodist church, San Diego, and retiring district superintendent of Los Angeles district, is preaching this summer in England. On June 29 he occupied the Rother Street Congregational church, Stratford-on-Avon, and will speak at Marybone Presbyterian church, London, Aug. 3.

Rev. J. S. Nicholls Resigns from Cincinnati Pastorate

Rev. J. Shane Nicholls has resigned from the pastorate of Immanuel Presbyterian church, Cincinnati, because of ill health. His resignation is effective in September.

Bishop Cannon Is Married In London

Bishop James Cannon, jr., was married at Christ church, Mayfair, London, England, on July 15, to Mrs. Helen H. McCallum, who has been his secretary for about a year. Bishop and Mrs. Cannon had been guests of Sir Henry and Lady Lunn. Sir Henry is reported to have been

instrumental in obtaining through the archbishop of Canterbury the special license required. The ceremony was performed by the Rev. Dr. Ferram, of Christ church. Bishop Cannon's first wife, whom he married in 1888, died about two years ago. Bishop and Mrs. Cannon are now en route to Brazil.

Dr. Scott Lidgett Given Post in University of London

Dr. Scott Lidgett, a leader in British Wesleyanism, has been elected by the senate of the University of London, his alma mater, to the vice-chancellorship of the university for the next two years. Dr. Lidgett is the first minister to hold this office.

Karl Barth Receives Honorary Degree from Glasgow

Prof. Karl Barth, famous German theologian, recently received the honorary degree of doctor of divinity from Glasgow university.

BOOKS RECEIVED

Spirit in Evolution, from Amoeba to Saint, by Herbert F. Standing. Lincoln MacVeagh. Tigers' Teeth, by Stuart Robertson. Richard R. Smith, \$2.00.
An Introduction to Philosophy, by Jacques Maritain. Longmans, \$3.00.
A Brass Hat in No Man's Land, by Brig. Gen. F. P. Crozier. Jonathan Cape & Harrison Smith, \$2.50.
Consequences, by Julia Ellsworth Ford. Dutton, \$2.50.
West Indian Treasure, by Winifred Hulbert. Friendship Press, \$1.00.
The Star of India, by Isabel Brown Rose. Friendship Press, \$1.00.
Sugar Is Sweet, by Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press, \$1.00.
The Religion of John Burroughs, by Clifford H. Osborn. Houghton, Mifflin & Co., \$1.25.
Man and His Universe, by John Langdon-Davies. Harpers, \$5.00.

BRITISH TABLE TALK (Continued from page 945)

clearly ready to carry out the policy which the viceroy has outlined. And in so far as the Simon report seems to fall short of this, they are in favor of giving the conference freedom to accept it politely, and then to go beyond it. If that is the Simla attitude, it will receive severe criticism here. Probably Sir John Simon was unwise in keeping out of his report the words, "dominion status"; he did this clearly with a view to a fresh and unembarrassed approach to the subject; but the absence of the words does not imply that Sir John Simon and Mr. Hartshorn and the others were ready to go back upon the explicit undertaking which Lord Irwin has confirmed. The thing itself and the way to the thing are in the report, but it was shortsighted not to put in the words themselves, where clearly they were in place. . . . Lord Beaverbrook and the empire free traders have had a good week. A number of eminent bankers have signed a letter which, though in cautious language, amounts to a support of the plans to make the empire an economic unit and for this country to be prepared to put tariffs on imports from other countries. It is the old battle of 1905 revived under conditions more favorable to protection, but free traders take comfort in the thought that the campaign by Joseph Chamberlain failed when he had to meet details—the "ifs" and the "buts."

And So Forth

The open air eucharist, which was celebrated on the Chelsea football field, was not marred by any disturbance. The bishop of London did not attend, but he refused the request of the Protestant societies to veto the celebration. The bishop of Nassau was the celebrant, and there were 15,000 present, all of them in sympathy with the Anglo-catholic position. . . . During the celebration three massive candlesticks were blown over by a gust of wind, but they did no harm. . . . It has been a week of great religious assemblies, and on the lighter side of great athletic events. America cleared the board at Wimbledon and left Europe bereaved, yet no one hereabouts doubts the justice of this, for the American team was wonderful. In the air and on the running track there have been important contests; and in a few days the third test begins. Today Oxford and Cambridge have begun their match at Lord's. . . . Today the king opens India house, but

not in time for these notes to give his speech. . . . At a luncheon of the Missionary settlement for university women, Sir Stanley Reed spoke most strongly of the influence the settlement had in Bombay. On the future of India he said, "If anyone ought to know, I should, but I don't." If anyone claimed to know he thought he must be encased in ignorance or endowed with a prescience denied to other men. He said that the strongest force in India was the "strong, universal, almost overwhelming" emotion for equal status in the eyes of the world. . . . In a little pamphlet Lord Halifax, who is 91 years of age, sets forth his faith. He wishes to recall with gratitude what he owes to the blessed sacrament. "Without it my life would have been such as I tremble to think of; and it is because of all the blessed sacrament has been to me, that I wish to thank God for it in the most public manner I can."

EDWARD SHILLITO.

Why nearly 1000 adult and young people's Bible classes are using

THE 20TH CENTURY QUARTERLY

4 "Because it is vital,
vigorous, red-blooded"

This Quarterly is not built after the style of the quarterly of several years ago. It does not treat the Bible as a source of proof-texts: it takes the Bible truth and applies it to today's challenging problems—the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and the making of a truly Christian world.

Covers International Uniform Lessons: For Intermediates, Seniors, Adults

SEVEN DEPARTMENT-SECTIONS ON EACH LESSON:

Clearing Up Difficult Points: HERBERT L. WILLETT, Jr.
At Grips With the Lesson: JAMES M. STIFLER
The Lesson Brought Down to Date: JOHN R. EWERS
The Social Note: SYDNEY STRONG
Pointers: ROY L. SMITH
The Lesson Forum: HELEN BARRETT MONTGOMERY
Prayer Thought: ERNEST BOURNER ALLEN

THOMAS CURTIS CLARK, Editor

Send for free sample copy, and plan to introduce the Quarterly in Your Class, Your School in the Autumn

Address The 20th Century Quarterly
440 S. Dearborn St., Chicago

These books will mean a fruitful August for you

Here are some new books that "look big"

Revitalizing Religion: *Albert E. Day*

A vigorous attempt to bring religion down to twentieth century tasks. (\$1.25)

An Emerging Christian Faith: *Justin Wroe Nixon*

Light for ministers who are facing the question, What may I, shall I, believe in this new age? (\$2.50)

Ventures in Belief: *H. P. Van Dusen*

Timely! Fosdick, Coffin, McConnell, Rufus Jones, Niebuhr and 7 others contribute. (\$2.00)

The New Preaching: *Joseph Fort Newton*

Not the conventional type of book on preaching, but one of prophetic quality. Dr. Newton sees coming a new kind of preaching, a "new race of great preachers" for a new age of faith. (\$2.00)

The Christ of Every Road: *E. Stanley Jones*

Dr. Jones here enlarges on his earlier "Christ of the Indian Road," and finds Christ the key to the religious problems of the entire world of humanity. (\$1.50)

Theism and the Modern Mood: *W. M. Horton*

A recent selection of the Religious Book Club. A clear and convincing statement of "what the current controversy over humanism is all about." (\$2.00)

Poems of Justice: *Compiled by Thomas Curtis Clark*

This anthology of the great poems of brotherhood and service has already been recommended by the Presbyterians and Methodists as one of the ten 1929 books every minister, every layman should possess and read. (\$2.50)

The Foolishness of Preaching: *Ernest F. Tittle*

Dr. Tittle's own selection of his sermons that he considers his best. Includes a special section of devotional sermons. (\$2.00)

We Believe in Prayer: *Sydney Strong, Editor*

A book for the times! About 100 leaders of world thought tell why, and how, they believe in prayer. (\$1.50)

Mahatma Gandhi's Ideas: *C. F. Andrews*

This interpretation of the personality and work of the Indian leader is by his most ardent Western admirer and intimate friend. (\$3.00)

The Gospel for Main Street: *Charles R. Brown*

Seeks out the basic principles and applies them to the everyday experiences of the average man. (\$2.00)

Rise of American Civilization: *C. A. Beard*

The most satisfactory history of America because it is not merely a presentation of facts, but a glowing account of the great movements that are American history. (One volume, \$3.00)

Social Sources of Denominationalism: *H. R. Niebuhr*

At last a satisfactory history of the churches, says Dr. C. C. Morrison. (\$2.50)

Man's Social Destiny: *Charles A. Ellwood*

A foremost philosopher finds Jesus and his teaching the key to our modern problems. (\$2.00)

And here is a list of 40 GOOD BOOKS new and recent

Science and the Unseen World	
Eddington	\$1.25
Love the Law of Life	
Kagawa	2.00
The Bible Thru the Centuries	
Willett	3.00
The Christian God	
Roberts	1.25
The United States of Europe	
Hutchinson	2.50
The Recovery of Religion	
Bradley	2.50
What Do We Mean by God?	
Valentine	2.50
Modern Religious Dramas	
Eastman	3.00
Quotable Poems	
Clark-Gillespie	2.50
Jesus and Social Institutions	
Mathews	1.50
Religion in the Modern World	
Randall	1.50
Pentecost: A Renewal of Power	
Bruner	1.50
The Holy Spirit	
Calkins	1.50
Men Who Made the Churches	
Hutchison	1.50
The Abingdon Commentary	
Eiselen	3.00
The Lesson Round Table	
Dodge, Edit.	1.25
Tarbell's Teacher's Guide	
Tarbell	1.50
Preaching Out of the Overflow	
Stidger	2.25
Heights of Christian Living, (Sermon on the Mount)	
Hayes	2.50
Church Publicity	
Leach	2.50
The Dilemma of Protestantism	
Hammond	2.50
Jesus or Christianity?	
Page	2.50
The Hero in Thy Soul	
Gossip	2.50
Voices of the Age	
Found, Edit.	2.50
Magnificent Obsession	
Douglas	2.50
The Scandal of Christianity	
Ainslie	2.50
The Story of Philosophy	
Durant	1.50
The Outline of History	
Wells	1.50
We Believe in Immortality	
Strong, Edit.	1.50
Some Exponents of Mystical Religion	
Jones	1.50
The Man Who Dared to Be God	
Norwood	2.50
Place of Jesus Christ in Modern Christianity	
Baillie	2.50
Life of Prayer in World of Science	
Brown	2.50
What Is Christian Education?	
Coe	2.50
Whither Christianity?	
Hough, Edit.	2.50
Preaching Values	
Lucock	2.50
Sermons of Power	
9 Preachers	1.50
Methods of Private Religious Living	
Wieman	1.75

CHRISTIAN CENTURY BOOK SERVICE,
440 S. Dearborn St., Chicago

Send me.....

My Name.....

Address.....

☐ Cash ☐ Credit

We handle all books of all publishers



ISSUE 32

00

A
G
An

Fif